The Portraiture or Platforme of the Humane Mind in its twofold State, or Nature. Unconverted and converted.

The Old Man

Mans Understanding, in its Eclips, or Natural Darknes Unconverted.



1.
From Darknes and Ignorance of the Saving truth

Mans Understanding. Out of its Eclips. or Natural Darknes Converted.

1.
Unto Light and knowledge of the Saving truth



The Old Man

The Mount of Natural Hautinesse in the Heart of Man; Unconverted

BABEL



2.
From Pride and Greatnes.

Luke: 14-14.

The Mount of Spiritual Holines In the Heart of Man; Converted

SION



2.
Vnto Grace and Goodnes.

Hebreeves 12. 22. 23

The Old Affections

Man in his Unconverted Wrathful Nature; Armed.



3.
From Wrath and Lust.

The Old Adam; Condemnation

Man in his Converted Innocent Nature; Naked and Unarmed



To Peace and Love: divine.



The New Adam

Salvation

Μὴ συσχηματίζεσθε — And bee not Conformed to this World: Rom: 12.2

Ἀλλὰ μεταμορφοῦσθε — But bee yee Transformed by the Renewing of your Mind

Johannis Deanentier sculpsit.

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Mentis Humanæ Metamorphosis; sive Conversio.

THE

HISTORY

OF THE

Young Converted Gallant.

OR

DIRECTIONS

TO THE

Readers of that Divine Poem,

WRITTEN

By *BENJAMIN KEACH*;

INTITULED

Warre with the Devil.

Here shewing the Readers thereof, how to Read the same Poem aright, in these four Respects; *viz.*

I. *In Reference to the Substance, or History thereof.*
II. *In Reference to the Intent, or Mystery thereof.*
III. *In Reference to the Consequent Doctrine thereof.*
IV. *In Reference to Practical Application thereof.*

Compiled in a Poem by *J. Mason* Gent. of *Fordham* in *Cambridge-shire.*

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BIBLIOTHECA BODLEIANA

THE MORAL ARGUMENT of this BOOK.

Concerning the New Creature, or Regenerate Man; under the six Types foregoing.

DArk, Ignorant Creatures are we all by Birth,
Of Earth first form'd; still lovers of the Earth:
Fools were we born, and so continue still,
Fools in our passions, Fools in our wit and will;
All Natural Fools (as to the Truth,) or Mad-men;
Proud, poor and blind; and all by nature Bad men.
Till Man's * eclipsed Soul from earth doth rise
By a new Birth, enlightning his blind eyes;
For when his Pride sinks down, & wrathful Will,
And so his Mind Ascends the Holy Hill:
When once the Truth doth shine within his heart,
Wrath, Pride and Ignorance must all depart:
For naked came we from our Mothers Womb,
And naked must return to our last home:

* *Viz.* *Mens Humana*: the Humane Mind, or the Humanity.

Yea, Naked we ſhould live, as Babes new-born,
Or, like the harmleſs ſheep, clean waſh'd & ſhorn,
Rob'd of his fleece, he envies not the wearer,
Nor opens he his mouth againſt the Shearer.
Uncloath'd, unarm'd; no Weapon to defend him,
No Lordly Powers to favour or befriend him.
Thus on the Croſs, Chriſt Jeſus naked hung,
A Prezident of Life to old and young;
To ſhew how Man ſhould alwayes naked ſtand,
Under Chriſt's Croſs with open heart and hand;
Ever Reſigned in his Makers ſight,
And nothing claim as his peculiar Right.
For all Man hath he ows to God alone,
Nothing but Sin and Death he calls his own!
O take it deep to heart, ye men of Wit,
Of Wealth, & Worth, though neer ſo high you ſit:
For ſuch by right each Chriſtian ought to be,
Of whatſoever Title, He or She.

THE

THE DEDICATION TO THE Whole Universe, with the Princes, and People thereof.

TO the wide World I Dedicate this Glass,
To shew a Wonder that must come to pass;
The World's New-Birth, and Gallantry Refin'd,
To a more solid and substantial Kind.
And because much in few I would express,
I write my mind in plain an pithy Verse.
For lo, in my divining thoughts I see,
The last fulfilling of that Mystery,
Which sacred Scriptures have concealed long
Under a Vail, or dark Prophetick Song:
The Gentiles fulness with that wonderous news,
The Calling and Conversion of the Jews.
A promis'd truth, which few or none believes,
Though for that Day the whole Creation grieves.
But Time will cut each mystick knot in sunder,
That God may have the Honour of the Wonder:

For then Jew and Gentile both, shall know
There is a God can bring the Haughty Low.
Perhaps the sound may rouse some Prince or Peere,
Now to begin the Worlds Reforming Year,
To stop the stream of Vice, and turn the Tyde,
Of Wrath and Lust, Debauchery and Pride;
And, as the Rising Sun, with Powerful Light
Dispel the darkness of the Worlds long Night;
That all the World New-born may speak one Tongue,
Or no man think or do his Neighbour Wrong:
For such by right all Mankind ought to be,
And so make good this following History.

Art thou a Master of *Israel*, and knowest not these things? —— Namely, Thine own New-Birth, and the Worlds New-Birth to come, *John* 3. 10.

THE

THE

Young Converted Gallant.

The First Part;

OR

First Direction General to the Readers of the Divine Poem aforesaid, in Reference to the Substance, or Personal History thereof.

GOod Readers see, who take that book in hand
You read aright; that is, to understand;
For else, I fear, that some Misapprehension
May judge that work at best, but Man's invention,
Some Pious Fancy, not a Real Truth,
Concerning this un-named New-Born Youth.
Had but the Author told this Convert's Name,
All might have given Credit to his Fame;

But since his Praise, and Virtue is so much,
Without a Name, he may be called *None-such.*
For, in the compass of our Hemisphere,
No-such New-star, or Comet doth appear;
There's no such Figure in the Heav'nly Plain,
Between *Orion's* Hilt, and *Charles* — his Wain:
No such young Saint, which by just steps doth
The Ladder of Conversion in his Prime; (clime
Descending and Ascending by degrees,
Christ's Cross betimes, with humble heart & knees.
Yet to cut off all doubt, I'le here proceed,
And take for granted what I there do read,
And tell the progress of this Converts Way,
In his low state; and first Refining Day.
For such, by right, each Reader ought to be,
And so make good this following Historie.

Advertisement.

SIRS,

IN *the Reading of this Convert's Story, observe aright the several Steps, or Degrees of his Conversion; namely, six Descending, and six Ascending: the six Descending shew the Virtues and graces proper to Repentance, and Mortification, in forsaking and eschewing of evil: the other six Ascending, shew the Virtues and Graces of Obedience, and Renovation in Practising the Good.*

1. *The First Mortifying Grace, or Vertue, or First Step and Degree of his Conversion, Descending,* viz.

Humility of Spirit.

VIew here a *Princely *Youth (the Sts. delight)
From the wrong way converted to the right.
Conscience, and Truth, as Witnesses appear
Against his Pride, and strike his Soul with Fear.
His Height and State, Astonishment soon dashes,
When he conceives himself but Dust and Ashes:
And thus Baptized in a new white Dress,
Begins to shine in Robes of Lowliness.
For like as Drossie Oare doth change to Gold
When pure Refining Fire dossolves the Old;
So minds new chang'd, new Manners soon do take,
And hearts, by Grace refin'd, their Dross forsake;
Namely that Pride, which in the Soul doth lie,
That first born Nature call'd * *Egoity.* (ness,
Lo! thus this Gallant's chang'd, & all his wild-
Is now dissolv'd to Meekness, and to Mildness:
All his unruly passions are made Tame,
And loose Affections wrought to sober Frame.
His Love, his Wrath, & Joy, Grief, Fear, & Hope,
All six move gentle in their bounded scope,

Viz. ** *Mens Humana*: Mans Understanding.
* *Or* Sublimity Selfehood.

As

As calmed Seas when stormy blasts are stay'd,
And swelling Billows in the deep are lay'd.
Or as the Humbled Prodigal returning
To his lost home, with blushing & with mourning,
For he's asham'd, and blushes to appear
Before the *Just*, whom he did scorn and jeer.
Thus Mortify'd, and chang'd, in deep Remorse
By free consent of Will; not Form, or Force:
He's strip'd of all, not by the hands of Thieves,
But by the power of Truth, which he believes.
For Truth hath over-powered his belief,
And makes him think, of sinners he is chief.
And this his first Step is, in Degradation,
Leading the way to fuller Resignation.

The Reason of this first way in Conversion.

For though high Honour God himself doth give
To all his Saints, who here obedient live,
Yet Man must first descend from his own Glory,
And so come down unto the lowest story.
He must come down from that exalted Throne
In his proud heart, and his own self disown,
Before he can Ascend in perfect Love,
To Contemplation of the life above.
And e're to *Sion*-Hill he dares go on,
He first comes down from lofty *Babylon*;
That *Babylon* Great, where he was born an bred
He leaves and loaths, as to her joyes quite dead;

And so falls down a prostrate Publican,
That God may have the Honour and not Man.
Lo! By this step this Gallant first Descends,
Before he climbs the Hill to which he tends;
For such a one each Gallant ought to be,
And so makes good this Converts History.

II. *The Second Mortifying Grace, or Virtue; or the second Step and Degree in his Conversion, Descending; Namely,*

Impartiality in Judgment,

Concerning Sin, and Errour, Vice and Vanity, and every Evil.

THus, first brought low in Spirit, meek & mild,
Fit to receive Instruction as a Child;
He in his Youth a new Christ-Cross doth learn,
Twixt Good and Ill, the difference to discerne;
To chuse the Good, and to refuse the Ill,
The next hard Cross unto a Gallant's Will:
For it is Death unto a High-born Spirit,
To judge aright the sin he doth inherit.
But now his Conscience is awak'd from sleep,
And made alive; late risen from the deep;

And by that Light of Conſcience, wond'rous clear,
The Pow'rs of Darkneſs he doth ſee, and hear,
With open Eyes he ſees how vain a King
Did rule his ſoul, and ſenſe in every thing;
For 'tis a ſaying, and a Truth of Old,
All that doth gliſter is not perfect Gold.
Yea, thus our Father firſt loſt Paradiſe,
A Falſe-appearance did delude his Eyes;
And ſince that day to this, a Gliſtering ſhow
Deludes us all; we nothing rightly know,
'Till Conſcience doth conſume man's vain Deſire,
Like to a ſhining, and a burning Fire.

The Proceſs followeth.

Thus, this enlightned Convert doth begin,
To judge aright of Vanity and Sin;
To paſs a Righteous Sentence on Truth's ſide,
And not Prevaricate with Pomp, and Pride:
If Conſcience ſhould miſtake, yet Truth cannot,
'Though that o're-ſee, yet this will hit the blot.
For now the Beam is pull'd from his own eye,
That he the Mote in others may eſpye;
He ſees that all is Vain this world commends,
For Honour, Pomp, or Pleaſure; or like Ends.
He ſees how Vice puts on a brave Diſguiſe,
To make it paſs for good before Mens eyes;
As Jugglers do, or Players on the Stage,
Who with a Cheat our wandering eyes engage.

But

But, above all, he doth discern full well
That dark Abysse, which leadeth unto Hell,
Call'd Pride of Gallantry', and of gentile 'state,
In which he liv'd involved, deep of late;
He sees how Vain those Gentile Gloryes are,
Which in False shape, him and the World insnare!
He sees, besides, the several Faults and Crimes,
And sinful fashions of these sensual Times:
And how base Flattery too doth cover all,
'Till all at last to desperate Hardness fall.
O 'tis a Blessing to discerne each Errour,
Vice, and False Virtue, Scruple, & vain Terrour!

The Election and Decree.

Thus having made a true *Discovery*
Of *Sin*, and *Vice*, and every *Vanity*,
He now proceeds unto *Election* next,
And to reject the Ill that him perplex't.
A Throne of Judgment now is set in Heaven,
(In his own Soul) and a true Sentence given,
That all is Vain, which Men call Gallantry,
Vanity of Vanities, all is Vanity:
Whether in Sacred, or in Civil Things,
In Priests, or People; in Subjects or in Kings.
And thus condemning what he judgeth Ill,
Proceeds to Execution in his Will;
Which is the Third Degree of his Descending,
Step after step, his Life, and Faith amending.

The Increase of his Faith hereupon.

For in his Heart true Faith hath taken place,
Panting still more and more for *Saving Grace*,
Of which he hath a Taste, his Soul delighting,
And all his inward faculties inlightning.
So by that Grace Divine is brought about
To work with Fear his own Salvation out;
'Till by Obedience to that Light so Pure,
He make his Calling and Election sure;
And at all times and places bears his Cross
With constant Mind, whatever proves his Loss:
None can deter him with vain Words, or Fears,
Or laugh him out of Judgment with their Jeers.
And such a one each Gallant ought to be,
And so make good this Converts History.

The End of the Second Degree Descending; Called,

Impartiality in Judgment,

Concerning Good and Evil.

---

3. *The Third Mortifying Grace, or Virtue; being the third Step, or Degree of Conversion, Descending: Namely,*

Execution of Judgment:

OR THE

Performance of the Will,

In forsaking Vanity, Gallantry, and Pride of Gentility.

THus, having well *Decree'd* what he foresees,
He hast's to *Execute* his *Just Decrees*,
And to Perform what he Resolv'd before,
To set upon the Work, and Droll no more;
For many do Resolve, but few Obey
(Like this True Convert) what they think, or say:
So light, so loose, so empty and so drie
Are Mans best Thoughts in his vain Gallantry:
For all his Resolutions are a Jest,
And he a Gallant Hypocrite at best;
Like to a Barren Cloud that mounts on high,
Yet never yields a Shower from the Skie;
His Life's a Dream, and in a Dream he walks,
He's fast asleep, and in his Sleep he talks:

Because

Because his Will the first Birth doth suprize,
And suffers not the Second Birth to rise;
Which should give Life and Vigour to the Will,
To Execute his Thoughts against the Ill.
Therefore I here will let my Readers see,
How these two Births do Differ or Agree.

The Difference of the two Births, Old, and New.

Many Degenerate Gentile Sparks there are,
But to find one Regenerate, is Rare;
Many High-born, (and that's no News to hear)
But one New-born, a Wonder doth appear;
Of such a One our News-books never told,
Nor yet the *Belgick's Mercury* of old:
And therefore marvel not if I supply,
The Old Defect with this New History.
Two kinds of Birth the Scripture well explains,
Esau the First, *Jacob* the Last obtains.
These Names, two Natures do imply; and so
The Last supplants the First, and brings it low.
For a New Nature, doth a New Name take,
And a New Birth doth a New Christian make;
'Till now, this Gallant did Usurp that Name,
But his New Birth makes him to be the same.
And far more Noble is this Second Birth;
For this from Heaven comes, but that from Earth:
Yea, this is Born of God, but that of Man,
This calls God, Father; That, nor will, nor can.

This

This Noble Birth tranſcends each Coat of Arms,
All natural Extract, or the Field Alarms:
And for this Birth this Youth, himſelf bereaves
Of his Firſt Birth, and its Vain-glory leaves,
With all its tinckling Titles of Degrees, (knees.
To which men bow their heads, and bend their
This was the third hard Croſs to this poor ſoul,
For all the Powers of Hell this work controul;
Old Satan's Kingdom cannot ſtand one hour,
In that poor heart, where Pomp hath loſt its power.
Nor can Gentility in its Pride agree
With Chriſtianity in true ſympathie:
For theſe to Princes are as oppoſite
As Light and Darkneſs, or as Black and White;
The *Jew* and *Gentile* don't more different ſeem,
Than Gentleman and Chriſtian in eſteem.
Dam me to Hell, the ſinful Gallants crie,
Hell is their Portion; ſin their propertie;
To whom this Convert ſtands a Pattern here,
Of True Repentance, and of Holy Fear,
Of true Nobility in the higheſt kind,
Born of Humility in the loweſt mind.
Who to obtain a New-name, as New-born,
Leaves all vain Trappings, which his Name adorn,
And here degrades himſelf of Gentile Pride,
So to be made for Chriſt his lowly Bride.

For such a one each Gallant ought to be,
And so make good this Gallant's History.

The End of the Third Degree in Conversion, Descending; and Third Mortifying Virtue; Called

Execution of Judgment, and Will.

In forsakeng all Vain Gentility.

The

The Fourth Mortifying Grace, or Virtue; Being the Fourth Step or Degree in his Conversion, Descending, Called,

Rationality, or True Discretion.

In Bridling of the Wit, and Lordly Tongue.

THus now bereft of his Gentility,
For Conscience sake in deep Humility,
And of that Vain Imagination late,
Which Airie Titles bred in his first 'state,
Such as the Vulgar their Commanders give, (live;
'Though ne're so Vile, 'though ne're so Vain they
He now doth wonder how he play'd the child,
With those fine Rattles which his Wits beguil'd.
And next he strives with all the Power he can,
In all his Words to prove a Rational Man:
For Speech is given unto all, but few
Attain in Speech the Moderation due.
Therefore himself he now doth Recollect,
And both his Tongue, and his wild Wit Correct.

He that can Rule his Wit, doth Rule his Tongue,
Else it will prove oft-times too large, too long:
Thus a new work he now doth undertake,
As well for Credit, as for Conscience-sake:
And so becomes a well-composed Soul,
Whose Babbling Wit, true Reason doth controul.
His words are few, he in deep silence dwells,
And only to the Wise his Minde he tells;
Lest he be made at any time or season,
A scorn to Fools, that understand no Reason.
Reason's the Jewel which his Soul doth prize,
As giving sight to his awak'ned Eyes;
Regenerate Reason now becomes his Guide,
In all his Words, & Works, & Thoughts beside;
A God-like Image, and a Light Divine,
When saving Faith its grosness doth Refine;
But 'tis Preposterous Piety to make
Reason the Ground of Faith, and Truth mistake.
For God's the Lord of Reason, and of Sense,
Of Phancy, Judgment, and Intelligence;
Yea, he is Lord of Language, and doth give
Reason to Man in Language pure to live;
And by that Light to Rule his vagrant Tongue,
Least he exceed in Talk, or speak what's wrong:
To guard his lips as with a flaming Sword,
For Man must give account of *every Word*,
Of every idle saying, jest or story,
Which he of vents for his own praise and glory.
The Tongue's a Bruitish Member void of Wit,
And Man must keep perpetual Warr with it,

And

And ſtand upon his Watch to keep it in,
Leſt it fly out, and fall to deadly Sin:
For all Man's talk is either good or evil,
So he an Angel Acts, or elſe a Devil.

Therefore, obſerve in each Particular,
How Reaſon leads this Convert, through this war,
Where he finds ſeveral Enemies at hand,
They againſt him, he againſt them doth ſtand.

The ſeveral Particulars follow concerning Vanity in Diſcourſe, and here Forſaken, As the Enemies to Reaſon, Faith and Truth.

1. *The First Particular Vanity in Speech; Namely,*

Lightness, Jesting and Laughing.

Forsaken by this Convert.

AND now this Noble Princely * Youth begins
To take account of all his Verbal Sins,
Which seem'd before an Ornament, and Grace
To his High-Birth, his Quality and Place:
But now this Laughing Spirit he Corrects
With solid looks, and his light humour Checks;
For Manly Reason in his Sober School
Permits no Scholar there to act the Fool,
To vent his With, or laugh at his own jest,
Or to make Sport in vain for all the rest:
For nothing more corrupts the work of Grace,
Than a loose jesting Tongue, and laughing Face.

* *Mens Humana.*

2. *The Second Particular Forsaken in Vaniloquie*; Viz.

Complement.

AND next he leaves his nimble tongues activity
In Complemental, Fine, and False Civility;
False Flattering Titles now he gives no more,
Nor lends the Name of *Madam* to a *Whore*,
Nor *Sir* unto a *Knave*: All Gentile Oaths,
And Humble Service, he both leaves and loaths.
For all his Care is to serve God aright,
With Lips unfeign'd, in all the Peoples sight.

3. The Third Particular in Vaniloqui forsaken; Viz.

Amorous Discourse, Songs, and Verses.

AND, to proceed, he now no more rehearses
To his Fine *Misse*, his Amorous Books & Verses;
Into the Fire he casts his Playes, & burns them,
For fume they are, and into fume he turns them.
Like unto like; from Wanton Flames they came,
And must again return into a Flame.
His Aerie Sonnets, and his wild Romances,
Tales, Fables, Fictions, and a thousand Chances
Of Wandering Knighthood, and brave Chivalrie,
Are now all mute, and in deep silence lie.
One Penitent *Psalm doth more his Soul delight,
Than all the Books of Mirth, that Wit can write;
Saying, O Lord, with Grace my Heart renew,
And fill my lips with language chaste and true.

* *Psalm* 51.

4. *The Fourth Particular Vanity in Talk Forsaken;* Viz.

Telling of Vulgar News.

NOr tells the News from any forreign Part,
For he finds News at home in his own heart:
There's Civil Warrs begun, and like to hold,
For Sence by Reason scorns to be controul'd,
Because he long hath reign'd as *Elder Brother*,
And frets to be supplanted by the other.
Nature and Custome would not yield to Grace,
Nor to the Spirit would the Flesh give place.
Pride still would be Supream, and Carnal Lust
Would Reign and Rule, and be accounted Just.
His Wit, his Will, & Fancy, all cry Treason,
Against the Truth in his Anointed Reason.
Old Satan too, if possible, would fain,
The Castle he hath lost, once more regain;
But in this Converts heart, Grace keeps the Field,
Til all at last to Truth and Reason yield.
And this good News he to his Friends imparts,
Who feel & find these Warrs in their own hearts.
O that the Gallants of this Age (as well (tell!
As Forreign News) this Home bred News could

And

And fill our News-Books with these Holy Warrs,
In stead of Christians most Unchristian Jarrs.

---

5. *The Fifth Particular Vanity in Talk, Forsaken*; Namely,

Religious Debate.

AS for the Sects, and Churches, & their wayes
(His Heart's his Church!) he none of them
Though they gainsay each other, & opose (gainsays
Each others Tenets, both in Verse and Prose.
Sect against Sect, Church against Church ingage,
Swords against Swords, tongues against tongues do rage:
What some call truth som others hold for lies(rit;
What one Condemns, another Justifies;
And 'tis impossible to please them all,
'Till they have more of Honey, less of Gall.
Some Preach by Books, some Reason, some by Spi-
Some Preach Free grace, & some Free-will; some Merit;
Some for the Churches Institution stand
And some against them rise throughout the Land:
Thus, *Pro* and *Con*, tossing the Ball about,
They fill the Land with wrangling & with doubt:
And wilst each Party strives to get the Ball,
Sometimes they give, and sometimes get a fall.

Reasons

☞ Reason's Advice in this Case.

But peaceful Reason, in his low Contrition,
Bids him sit still, and mind his own Condition,
Gentle to hear all sides with patient Ear,
But unto none, save Christ's own voice, adhere;
For as in life he's neither vain nor vicious,
So he's no wrangling Make bate, or Seditious:
A fit Companion for those Souls alone,
Who with the whole Creation sigh and groan.
For such a one each Gallant ought to be,
And so make good this Converts Historie.

The end of the Fourth Degree, Descending; Called,

Rationality in Speech, and Bridling the Gallant Tongue.

The

5. *The Fifth Mortifying Grace or Virtue; being the Fifth Step or Degre in his Converſion, Deſcending;* Namely,

Abſtemiouſneſs, or Continence, in Meats, Drinks, & Cloaths, and all Senſuality.

THus when his Reaſon into Light was brought,
And from its dark Eclipſe to clearneſs wrought
Having firſt learn'd himſelf thus to deny
Of Gentile talk, and all Vaniloquie,
Lo! this Young * Heir, born to a large poſſeſſion,
Leaves all to follow Chriſt in ſtrict Profeſſion,
And in New-life, with dayly Sin-denyal,
Bears his firſt Croſs in many a tempting tryal.
For now his Joyes run a contrary way,
Quite croſs to what they ran in his Firſt-day.
His Hawks and Hounds he leaves; for all his care
Is to find out the Truth, not hunt the Hare:
His Fleet-Race Horſes all are quite out-run,
For he hath now a larger Rarce begun:

* *Mens Humana.*

His

His Tables, Cards and Dice he flings away,
For he hath now a harder Game to Play,
Whilst Tears do trickle from his mournful eyes,
With sad remembrance of his Vanities;
For he play'd wrong before: and doth begin
A second Game, against each youthful Sin.
His costly Dishes, and delicious Fare,
And gaudy Dress, which he was wont to were,
He claims no more, For Pride, or Ornament,
But having Food and Raiment is content,
And with a Dish of Herbs, or Garden-sallet
Can Dine or Sup; and satisfie his Palate.
His Sword and Belt, his Periwigge and Plumes,
His whiting Powders, and his strong Perfumes,
All sent and smell like Adled Eggs quite rotten,
Or like good Chear, long vented and forgotten.
To both th' Exchanges he now bids farewell
With all the Modes and Fashions there they sell;
All the Attractive shooing-hornes of Vice
He hates as Vermin, and *Ægyptian* Lice.

His Moderation and Gratitude.

Thus in his moderate Food, and comly Dress,
He keeps the mean, and balks all vain excess;
What e're he wears, what e're he eats or drinks,
Of Christ's last Supper, or his Cross he thinks;
And setting all his old Excess a part,
He keeps a daily Eucharist in his heart:

Perpe-

Perpetual Thanks do Tranſubſtantiate,
And Change his Mind into a Heav'nly ſtate:
For that is the right Tranſubſtantion,
Which moſt miſtake in groſs imagination;
Who in their blinded Superſtition ſtrange (change.
(Themſelves unchanged) think the Bread ſhould
And this vain Error, for four hundred years,
Hath fill'd theChriſtian world with doubts & fears;
But this wiſe Convert in his changed Sight,
Free from that Errour, Eats and Drinks aright:
For he himſelf is changed, and his Food,
In his New-change, is by due Thanks made good:
And as a *Nazarite* thus he doth endure
Both in his Diet, and his Habit, pure:
For ſuch a one each Gallant ought to be,
And ſo make good this Converts Hiſterie.

Th end of the Fifth Degree, Deſcending; Called,

Abſtemiouſneſs or Continency.

Touching Senſuality.

The Sixth Mortifying Grace, or Virtue; Being the Sixth Step or Degree in his Conversion, Descending; Namely,

Solitude, or Separation from all Vain and Vicious Society.

WHo e're hath learn'd to bridle in his tongue
No more to vain acquaintance doth belong
And so remains the last and greatest Wonder,
The Heaviest Cross, and hardest to come Under,
As if the Soul from Body were Divided,
And with the Flesh no more the Spirit 'Sided.
For now his Old Aquaintance, and Sweet Friends
Whom as his Soul he lov'd he reprehends;
His Consorts, kindred, and Relations dear
He baulks, he Shunns, & Seldome doth come neer,
He keeps aloofe from All; and doth not dare
To eat or drink with those, who Lye, or Sweare.
Vain Company he Loathes; Pure Grain from weeds
He now discerns, No more with Swine he feeds.

yet

Yet if Occasion chance to draw him in
His Care is then to keep himself from Sin:
And as a Sheep feeding among the Beasts,
He's all alone, though present at their Feasts:
For 'though among them, yet he is not of them
And rather doth bewail, then scorn, or scoffe them.
From Sin and Sinners both he turnes away,
And their Allurements scorns though ner'e so Gay.

For all his Joy is fix't on higher Things,
A fit Companion for the best of Kings;
For now the King of Saints doth not disdain
To sup with him, and in his heart to Reign.

Yea after all he leaves the glorious Court,
With all his Pomps, & Pleasures, Game & Sport,
And one day by his Cross had rather 'bide,
Than in the Court a thousand dayes beside.

The Painted *Madams*, and the Spotted Faces,
VVith Amorous Arms he now no more embraces,
And to his Tempting *Miss* dares boldly say,
I am not I, begone, away, away.

That Park he baulks where Gallants Sacrifice
To *Venus* and her Nymphs their Hearts and Eyes:
At the She-Bulls he laughs, and turns his Eyes
From the beholding of those Vanities:
For he is turn'd another Creature quite,
Nor Sin, nor Sinners can give him delight.
The Ignorant Vulgar Crew, both high and low,
VVhether in Silks, or homely VVeed they go,
He both declines, and will at no time dwell
VVith such as can't their Right from left hand tell.

But

But yet those lowly Souls, who are content
To leave their vulgar confidence and repent,
Those he bids wellcome to his House and Table
Both Rich and Poor, the best that he is able.
For such a one each Gallant ought to be
And so make good this Converts History.

The end of the six Degrees Descending with the six Vertues and Vices therein described as opposites.

The Vertues.

1. Humility of Spirit.
2. Impartiality in Judgment.
3. Contempt of Gallantry.
4. Rationality in Speech.
5. Sobriety and Continency.
6. Solitude or Separation.

The Vices.

1. Haughtiness of Spirit.
2. Partiality in Judgment.

3. Pride of Birth, and Gentility.
4. Vaniloquy and Multiloquy.
5. Sensuality and Excess.
6. Vain Society.

The six Ascending Degrees follow.

The Entrance.

To the six Degrees of Conversion Ascending and saying through the waves of this World.

THousands we see in their Prepostorous Will
Boast of Good works before they leave their Ill.
Which is the cause of all Hypocrisie
To those who still in unconversion lye:
But sure the vessel first they should Refine,
Before they pour therein the good New Wine;
As this wise Convert here hath well begun,
And so his first great cleansing work is done.

Who having learn'd the wrong way to descry
Where splitting Rocks, and swallowing Quick-
sands Lye.
Kept safe from Shipwrack, and the Syrens Baits,
By sayling wisely through the dangerous Streights,
He in his New-built Ark, well Pitch't and Mann'd
Now shoots the Gulf * into the New-found Land,
Where there are pretious Stones and Gold that's
good,
As in that place, where Paradise once stood;
And so begins a second Voyage here,
And in the right good way his Course to Steer.
For having First descended that high Hill
Of Pride and Greatness in his Wit and Will,
Unto that Holy Hill he next proceeds
Of Grace, and Goodness in his words and deeds.
Which none attain but those New-born of God,
First Taught of him, and humbled by his Rod,
As this young Saint, who to the world about him
Stands a rare pattern, 'though most sleer and flout
him.
Yet such a one each Gallant ought to be,
And so make good this following History.

Advertisement.

HAving finished the six Degrees Descending the Hill of Pride in the Heart of Man, through the six Virtues of Mortification and Repentance in the work of sin-denyal; now remain the six Degrees Ascending the Hill of Holyness, in the heart of man, through the six graces of Obedience and Renovation in the work of Self-denyal, as concerning this young Convert.

1. *The First Grace or Degree of his Conversion Ascending, Namely, his Resignation, Trust and Dependance upon Gods Good-Will and Providence (not relying on his wealth) with industry, Labour and Diligence in his Affairs and Calling, which is*

Husbandry.

FIrst, his new Course of Goodness * he begins,
With leaving of the City, and her sins;

* *The humane mind or understanding converted.*

London

London he quits, and so himself doth Solace
With lawful Joys in his own Country-Palace.
From Court to Cart he turns in Duty bound
To manage his Estate, with Judgement sound;
Wise to foresee, and warie to prevent
Each dangerous cross, least he too late repent.
Yet if Afflictions happen or sad losses,
As sent from God he gently bears his Cross;
And now begins to exercise his hands
In taking pains about his house and Lands,
To Plant and Set, to Lop, to Prune, and Graft,
With all the Mysteries of the Rurall Craft:
To overlook his Cattle, great and small,
His Herds, and Flocks, at pasture or at stall;
To see his Lands well Till'd, and Closes fenc'd,
His grounds in season all well drain'd and trench'd.
And to avert the dregs of gentile sloth
(Which to the Soul's a Canker and a Moth)
He sometimes puts his hand unto the Plow,
And sometimes to the Forke or Spade doth bow;
Sometimes perhaps he takes the Flayle in hand,
And with strong Nerves doth well the same command.
For God to Man this priviledge allows,
To eat his Bread with sweat of his own brows:
And 'tis an Ordinance for ever blest
Six days to labour, and the seventh to rest.
Nor doth this Convert Gallant here deny
His Grand-Sire *NOAH'S* Trade was Husqandry;

And he like him doth plant and plow and sow
With his own hands, nor scorns to reap and mow;
Without disparagement to his birth or name
His Honour, Worship, Credit, or his Fame.
For there's no Title (do what Heraulds can)
Excells the Primitive Name of Husbandman.
A Title, Great and Good. Knight, 'Squire, and Gent.
Are all but upstart terms of Ornament,
And to themselves no good at all can do (too;
With their brave Swords, and Belts, and Feathers
It is the Plow that keeps them all alive,
Whilest they for Titles and Preferment strive.
And thus he spends his time in lawful pains,
Respecting more Gods Honour then his Gains;
To him alone he looks, on him doth call,
For now he finds God's Blessings all in all,
Gods favour and his blessing far surmount
The high'st promotion in the World's account,
Therefore his Gold is not his God, or Treasure,
But only doth depend on his good Pleasure:
And thus his lands and large revenues are
All sanctifi'd and blest with pains and care,
And such a one each Gallant ought to be,
And so make good this Converts History.

The end of this Degree Ascending in the First Step, viz.

Good Husbandry and Industry.

2. The

2. *The Second Degree in his Conversion, Ascending, Consisting of Sincerity, Integrity, upright dealing.*

And the like Virtues.

THe second step he takes up *Sion* hill
Is Upright dealing in his business still;
The same that good King *David* doth commend
As a blest * rule of life tow'rds foe and friend:
To this new work he sets, to dignifie
His state and calling, with integrity.
And as a Lyon all the Beasts doth awe,
His Brutish Swains he orders by a Law,
That no poor Neighbour may sustain oppression
By him or his in all his large possession.
For he still makes a Conscience of his ways,
And what is due for Hire, or work he pays,
Full Just and True; and harmless as the Dove,
He nothing owes to any one but Love.

* *Psal.* 15. *ver.* 2.

All Force and Fraud he hates, all base extortion,
Ever content with his own Lot and Portion.
And rather suffers Wrong in any case,
Then do the least in his great Pow'r and place:
But yet the willful Trespasser he pays
In his own coyn that he may mend his ways.
Yea if that ought was by his Sire ill got
He doth restore all back and keep it not
Be't house or Land, Field, Fen or piece of Ground,
Here Ten, there Ten, perhaps an hundred pound,
What e're was wrong he makes all right and even
And by such Steps * Ascendeth into Heaven.
Lo! such a one each Gallant ought to be,
And so make good this Converts History.

* *Psal. 15. ver. 5.*

The End of the Second Degree Ascending,
viz.

Upright Dealing, and Sincerity in his place and calling.

The

The Third Degree in his Converſion, Aſcending; conſiſting of Liberality, Hoſpitality, Bounty, Charity.

And the like Vertues proper to his Calling.

GO and ſell all thou haſt, Houſe, Land, and Store,
Saith Chriſt unto the Rich, * and give the Poor,
So come and follow me, and thou ſhalt have
Treaſure in * * Heaven, and thine own ſoul ſave.
This rich young man believing what Chriſt ſays,
Unto his Word ſubmits and it obeys.
In love to him he viſits oft the poor,
And oft doth feed the hungry at his door,
Yea oft he cloaths the naked in compaſſion,
For Chriſts own ſake, not for vain praiſe or Faſhion
Oft doth he aid the pious in diſtreſs,
And feeds the woman in the Wilderneſs;

* *Mat.* 19. 21. * * *Ver.* 16.

Nor

Nor is he wanting to the Painful Preacher,
To every faithful Flock and faithful Teacher.
He frees the wrong'd and pleads the poor mans cause,
That is oppreſt by violence of Laws.
And to the Priſoners oft his Bowels turn,
Who in their Bonds without all mercy mo[illegible].
All his delight is now in doing good
Unto the good with rayment and with food,
With Gold and Silver and with his beſt ſtore
And only grieves that he can do no more.
For he counts nothing now his own, but Grac
And only is a Steward in his place:
Thus by his Love to Chriſt (moſt firmly wrought)
To perfect Self-denyal he is brought.
Lo! ſuch a one each Gallant ought to be,
And ſo make good this Converts Hiſtory.

The end of the Third Degree Aſcending; viz.

Liberality in his place and calling.

The

The Fourth Degree of his Converſion Aſcending, Conſiſting of Verity, Eſſentiality, and Reality in his Words, Belief, Prayer, &c. in his Calling.

IN his next ſtep, he unto great and ſmall
Now ſpeaks the Truth (the hardeſt talk of all)
Without Excuſe, or Mentall Reſervation,
A double Tongue, or ſlie Equivocation;
For what to Gallants is more hard or rare,
Then to ſpeak Truth, and neither lye nor Swear.
Nor yet to laugh and ſcoff, to jeſt and jeer,
To boaſt and brag, to dare and dommeer!
A work which one of thouſands cannot do,
So hard it is to Mankind to ſpeak True!
In all mens trades or talk, we ſeldome find
The Man whoſe words hold currept with his mind;
Yet truth he ſpeaks, the mark of his Profeſſion,
Seal'd in his inwards by a deep impreſſion,
His Promiſe is his Bond, his Word full ſure
His Yea, and Nay, more firm then Law endure.

And

And next a true Belief (to all Intents)
He now doth yeild to Gods Commandements:
A Work full rare 'tis to believe indeed
The Word of God, and to obey our Creed.
O where's the Man that doth believe aright
What he believes and followeth his own light?
Two kinds of Faith there are both known full well
One Saves, on Damns: one Heaven makes, one hell.
This saving Faith this Convert hath obtain'd,
The other he hath left and quite disclaim'd.
Besides both these, a wonder strange to tell
He Prays aright; his words all ordered well.
A true Confession now he makes of sin,
And so a true remission followeth in,
His new Devotion doth his old surpass,
With real Prayer, not with Verbal Mass,
And thus this Convert makes the truth his 'cart,
Truth in his talk, in his Belief and Prayer.
Lo! such a one each Gallant ought to be,
And so make good this Converts History.

The End of the Fourth Degree Ascending, viz.

Verity and Reality in his words, Belief and Prayer in his Calling.

The

The Fifth Degree of his Converſion, Aſcending; Conſiſting of Equity, Juſtice, Impartiality, Magnanimity, Wiſdom, and the like Vertues in the Adminiſtration of Juſtice, call'd thereto.

HAving well learn'd to rule himſelf aright,
He's fit to rule th'unruly by his light;
By truth's juſt light I ſay, not might alone,
For might ne're governs well when light is gone.
Thus arm'd with Chriſtian Courage, Truth and Grace,
He next accepts a Ruling Elders place;
Reſolv'd to ſerve his Country with his Sword,
Like *Joſhua* dreading no mans look or word.
Adorn'd with every virtue, power, and ſtate.
Eſſential to a true-made Magiſtrate;
To guide and judge, to Counſel and direct,
To curb the Proud, and lowly to protect,
For he keeps not his Courts of Law and Leet,
For Fees and Fines, but Juſtice due and meet.

His

His Sword and Belt are now no more his own,
But Conſecrate to Juſtice and her Throne:
His two-edg'd Blade he wears no more in vain,
For Fancy, Faſhion, Favour, Feare or Gain;
But as a needful Inſtrument of Power,
Vertue to ſerve when Vice would her deflowre.
For he that's juſt himſelf may others guide,
And wear the Sword of Juſtice by his ſide;
A Joy to good, and to the bad a Terrour,
A Friend to Truth, a Foe to Vice and Errour.
The Sword belongs unto the juſt and true
To give to Juſt and Unjuſt both their due;
And for no other end ſhould it be worn
By any man, that to the Truth is ſworn.
Lo! ſuch a one each Gallant ought to be,
And ſo make good this Converts Hiſtory.

The End of the Fifth Degree in Converſion, viz.

Impartial Juſtice in his Office, Place, and Calling.

The

The Sixth Degree in his Converſion, Aſcending; Conſiſting of Sanctification, Illumination, Divine Knowledge, Right Information and Inſtruction, with the like Graces, proper to an Eminent Converted Perſon in his Calling.

Rightly adorn'd with Robes of Sanctity
He takes his higheſt and his laſt Degree,
Which to the top of *Syon* Hill doth reach,
Where he the true and living word doth Preach.
For fill'd with Light Divine, free from all taint,
He of a Gallant turnes a Preaching Saint,
Not for baſe Lucre, Honour, or Renown,
A Golden Miter, or a Triple Crown,
Nor yet for high Preferment Tythes, or Hire,
But from an inward call, and free deſire.
He to his birth accounts it no diſgrace,
Well to perform a Teaching Elder's place.

To high and low he doth Instruction give,
Exhorts, Reproves, and shews them how to live,
Confuting all the Atheists of the Land,
And all Apostates who the Truth withstand.
Yea in the Faith his Family he teaches,
His House a Temple is in which he Preaches.

Nor doth he Preach by Notion or conceit
From other hands, which often proves a cheat.
He needs no book; the book he preacheth by
In his own soul doth ever open lye.

For he that speaks the thing that he is not,
Is often hit, and often makes a Blot;
But he that writes or speaks the thing he is,
Can neither write or speak that thing amiss:
For he is taught of God, who well can teach
Both high and low his saving truth to preach.
And now he wears a Breast plate shining bright
With twelve rich Pretious stones, all full of Light:
The *Urim* and the *Thummim* he doth wear,
Both his pure life and his pure Doctrine are,

For there is none too Great or Honourable,
To preach a Saviour born within a Stable,
To Preach Christ Jesus in the open light
There's none forbidden, neither Lord nor Knight.

For he is Lord of all, the Lord of Lords,
Who laughs to scorn their bul-rush glit'ring swords
He wears a Sword bright shining on his thigh,
That soon cuts down all Pride, be't ne're so high.

And this our Convert Galiant here well knows
☞ This saving truth too high and low he shews;

He

He tells how God by his own power and might,
Hath brought his soul from darkness into light;
And shews by what degrees that light is wrought
Within the heart, and to perfection brought.
And let none murmur, at his Heav'nly unction,
A gift Divine above each earthly function;
For he fears not the persecuting rage
Of *Rome*'s conforming, and confining Cage,
Nor yet her bloody power, which ever acts
By Fire, and Sword, Imprisonment, and Wrack
But on he goes the Truth still to dispence,
Though all the Fiends of Hell should take offence
Because his Faith on that firm rock is grounded,
In his New-Birth, which cannot be confounded.
Lo! such by right each Christian ought to be,
Of whatsoever title, or degree.

The end of the Twelve Graces or Degrees in True and real Conversion.

The Six first Descending, and pointing to Repentance: The six last Ascending, and pointing to Obedience in the Faith, dying to sin, and living to Righteousness.

Objection to this Story.

SUre this rare *Phœnix* all would gladly see,
This Bird of Paradise, what ere he be;
Of whatsoever Family or Race.
Of whatsoever Quality or Place.
But some will say, he is not to be found
Within the Clymate of our English ground,
For what young Papist or young Protestant can
Subscribe himself this New-Born Gentleman?
Our Natural Groves and Forrests cannot yield
This Bird of Wonder, nor yet Fen or Field
Parrats and Peacocks in our Land are many,
But such a *Phœnix* in our coasts scarce any
Who thus to death in his own Ashes burn'd,
To a New Creature is reviv'd and turn'd.

The Answer to the Objection.

BUt well! who ere in mind is thus transform'd,
And with these Graces in his life adorn'd;

He

He by theſe ſteps attains the Holy Hill,
On which the dewes of Heaven do diſtill,
Which Heav'nly dewes the vertues are (here taught.)
By which his ſoul to peace and reſt is brought.
For the receiving of the reſt begun
Is earneſt given for the reſt to come;
And a perpetual Sabbath now he keeps,
whil'ſt in his Saviours boſome ſafe he ſleeps:
His yoak is eaſie and his croſs made ſweet
For now the Croſs and Crown each other greet,
And he ſits down a Conquerour in peace,
The Field is won, and all his labours ceaſe:
The World, the Fleſh, and Sin, all thus eſchew'd,
Lo, Hell and death are vanquiſh't and ſubdu'd!
Death is no Death to him, when his life ends,
It to Eternal Life forthwith extends.
And ſo concluding, here I'le fix my ſtaff,
And end this Story with his *EPITAPH.*

The True Converts

EPITAPH.

AFter a ſharp and weary fight with ſin,
And ſinners both, in hope the Crown to win,
Lo! here I reſt in this ſoft bed of duſt,
Waiting the Reſurrection of the Juſt.
Twice was I born, and ſo two births have ſeen,
Twice did I dye, two deaths to me have been;
I *Phœnix*-like have my firſt riſing known,
And ſo on wings of Love am upwards flown;
My Heav'nly part aſcended is on high,
Whil'ſt here in hope my earthly part doth lye,
Till it ſhall riſe again in Glory bleſt,
(With all the Saints) in their eternal reſt.
Ye Gallants all, who view my Hiſtory,
So live, and dye, as you may reſt with me.

The

The Conclusion
to this First Part.

ANd thus some Readers may perhaps make bold,
To argue and object as I have told,
Touching the story of this New-born youth,
Which most will doubt, and few receive for truth.
And yet perchance there may be such a one
Here and there found like some rare pretious Stone;
Yea partly I believe and partly know,
Some few there be who truth will not forego;
Such as in Prim'tive Times, old Records say
From Gallants turn'd to Martyrs in their day.
Though the same cause of suffering is not now,
As then, when Saints to Idols would not bow,
We for opinions suffer oft head-strong,
And seldome suffer right, but often wrong:
He's the True Martyr and the Sufferer too,
Who dyes to sin as all true Converts do.

The Transition.

AND so I pass from substance to intent,
And plainly shew what by this youth is meant
Both in his Natural and Converted State,
Observe it well whilest I the truth relate;
That you may be enabled to apply
Both States unto your selves Impartially.
For though at first all can't reform with speed,
Yet all may be inform'd by what they read:
And they that would true Reformation win,
With Information they must first begin.
Light before life was made 'ith first Creation,
And so is still in Mans Regeneration.

The End of the First Part of the Book.

And of the first Direction General to the Readers of the foresaid Divine Poem,

Written by *B. K.*

In order to the substance of the Personal History thereof.

THE
Second Part of this Book;
And Second Direction.
TO THE
READER
OF THE
Foresaid Divine Poem, touching the
Young Converted Gallant.

In reference to the Intent, Moral, and Mystery thereof.

The Entrance thereto.

THus have you heard the story plainly told,
Touching the person of this Convert bold,

(Though here not nam'd:) But now lets inward look,
Into the Myſtery of that Sacred Book,
What that deep Allegory here implyes,
And what that Myſtick Story ſignifies.
Two kinds of men, this Youth here repreſents,
In his two Natures, and his two intents:
Worldly the one, and heavenly the other,
Which never can agree with one another,
One good, one bad; from which two properties
Two general flocks or partyes do ariſe.
Readers obſerve them well, and you ſhall ſee
With which of theſe your lives and Faiths agree;
And by the marks diſtinct I will you ſhew,
The one Tribe from the other you ſhall know:
For it is worth your knowing, that thereby
You may both them and your own ſelves deſcry.
The Firſt of theſe is of this worlds vain ways,
The other her Hypocriſie gainſays;
And in Reality doth ſtill delight,
That his good life may ſhine in open ſight.
Now with the firſt of theſe we will begin
And trace the world in each peculiar ſin:
And having done with her we will proceed
To a more holy and more heav'nly breed.

1. *The First Mystery of Iniquity opened,* viz.

The Worlds Whoredome, and Sorcery.

See 1 *John* 2. 15, 16.

WHo ere shall view our Authors work once more,
Shall hear it tell that this vain Worlds a Whore!
A Whore in Grain in Purple and in Scarlet,
Oft stript and whipt and branded for a Varlet,
A Tempting Bawd, and an Enticing Punck,
Who with her Wine makes all the Nations drunk.
And besides that, a most notorious Witch,
With her Inchantments charming, poor and rich,
All more or less are still bewitched by her,
And all admire this Whore, this Witch, this Lyar.

Circe

Circe she's nam'd of old, for to all shapes
She could transform them all, Hogs, Dogs, or Apes.
This is that *Gorgon* Witch whom *Perseus* slew,
For all to stones she turn'd that her did view.
Nay, besides this a Goddess of great Fame
☞ She was and is, *Diana* call'd by Name;
A Temple large she hath o'relaid with Gold,
Where thousand thousands Worship, young and old.
The Grave Divine, the Lawyer, and Physitian,
The Poet, Player, Painter, and Musitian:
The Tradesman rich, and Scholar in his Gown,
The Lord, the Lady, and the Country Clown;
All do fall down and worship at her Shrine,
If once they tast the Sweetness of her Wine,
Pleasant unto the Mouth, but yet alas!
A Serpent lyes i'th' bottome of the Glass.
Line upon Line, Book after Book men write,
Yet still this Whore doth Reign the Fools delight,
Christ and his Twelve Apostles all condemn her,
All did renounce, abhor her, and contemn her,
Yet the Proud Fools (her Mintons) all adore her,
All doe her Service, and fall down before her:
And still exalt her Power and Dignity
Above Gods Laws, and God Himself on high.
And *Solomon* tells; how the young * fool she mocks,
With her fair tongue, and brings him to the Stocks.

* *Prov.* 7.8. And *Prov.* 5. 3. &c.

Where

Where he becomes her Captive bound in Chains
Of Fettering Lusts; thus ore his heart she reigns:
Till through his Liver she conveighs a dart,
That strikes him dead. and wounds him to the heart;
Then he's her own, and she hath made him sure,
He is her Servant; she his Quean, and Whore.
This Whorish Woman, *Solomon* means the World,
With her Perfumes and Amorous Tresses curl'd,
One hair whereof, when she is pleas'd to do it,
Can draw a world of Conquered Lovers to it.
And by this Youth he means the Humane mind,
In its first, foolish, unconverted kind;
Like to a wanton youth, or wild young Fool,
Or as a Truant running from the School,
Or like a Vagrant Rogue, that scorns all Law,
And whom no Rod, nor Reason well can awe.
Though in a Mortar you this Fool should bray,
He still will be the same what ere you say,
For he doth hate to be reform'd and taught,
Or unto wisdome by instruction brought.
And such we all in our First Nature are,
Whom this vain world doth with her sweets insnare,
For all through Lust and Pride, do subject stand,
To her strong Charms, and live at her command:
All are this Fool, if not by Grace control'd,
The learned, and unlearned, young and old;

Both

Both Turk, and Jew, and Christians Unconvert,
Who the true Faith and Cross of Christ desert.
Thus in the First place you perceive what's meant
By this brave Youth, and what's the first intent,
According to his First and Natural State,
Of which you all at First participate.

The Second Intent, and Second Mystery of Iniquity Opened.

Touching the Worlds two chief Temptations, or,

Fruits of the Wild Nature.

NOw this Grand Whore two lovely Daughters hath,
Like to her self, voyd of all Truth and Faith,
And with their Natures their two Names agree,
That all may know their Natural Pedigree:
For Sensuality the First is call'd,
Gentility the other is install'd.

These

These are thy Imps O Antichrist thou man
Of Sin unjustly call'd a Christian.
These are thy Gods, false Christendome, and thou
Both these do'st worship, and to these do'st bow,
Thy two great Idols, like those Calves of Old,
Whico *Israel* did adore, both made of Gold;
And from *Beersheba* now as far as *Dan*,
Both are set up by each false Christian Man.
The one doth savour more of Fleshly Lust,
The other more of Divelish Pride unjust,
Yet both of Wrath and Earthy Avarice,
Haters of Virtue, Lovers both of Vice.
And so as 'twere in two plain Looking-Glasses,
I'le shew you these two Madams or brave Lasses.
The First I first must strip, and shew you how
To her command you all doe bend and bow;
A goodly Idol which you all adore,
As all your Sires, and Grandsires did before.
Observe it well with open ear and heart,
Lest for your sin through ignorance you smart.

The

The Third Mystery Opened.

Wherein Sensuality is described.

THe hired Whore ten thousands may Eschew,
But this rich * Whore not one of thousand do,
I mean not such a Whore as doth live by't,
But the allurement of the worlds delight.
Her golden Apples, and forbidden fruit
With humane Natures all so well do suit,
That all are drawn by her alluring eye,
With cords of Lust to every vanity:
View all degrees of men, all trades and see,
From high'st to lowest, how few souls are free.

* *The Whore within you and without you.*

Unto themselves many seem chast and good,
Whil'st in a civil sense 'tis understood;
But if they look into themselves more nigh,
They soon will find a deeper Mystery;
A Mystery profound that will declare
How vile, how vain, and Whorish too they are.
Lightness of mind begetteth Lustful mirth,
The first wild fruit of the dark natural Birth;
From lightness of the mind you next proceed
To bold Presumption, in each word and deed;
And that begets a custome to be Evil,
Till you become fine actors of the Devil;
Last follows hardness, thinkiug all is well,
Whilst Whores you live and dye, and drop to Hell.
But if you think I falsely charge you here,
Conscience and I will make it yet more clear.

A further Demonstration hereof.

HOw can men boast of their civility,
As if from Vice and Whoredom they were free?
Alas! in every thing the Whore appears,
What e're man Feels, or Tasts, Smells, Sees or Hears.
For with her baits your senses she beguiles,
And like the * Serpent takes you by her Wiles;
And as the Tinder with one spark of Fire,
So are you set a flaming in desire:
In every thing your sensual appetite
Doth take you napping in your vain delight.
In all you eat, or drink, weare, buy, or sell,
If you have not a care this, Whore will dwell:
The bed, the board, the belly and the back,
Will have their Whore if temperance you lack.
For all your Faith, your hope, and all your joys.
Are swallow'd up in the deep gulf of toyes.
The Sword and Belt, the Perewig and Muff,
Silk, Velvet, Sattin, and imbroidered stuff,

* *Gen.* 3.

Wine

Wine, and strong drink, tobacco and high fare,
Sweet powders, and perfumes to scent the hayr:
The Coach and Chariot, and the Horse for Race,
The Hawk and Hownd, the Forrest and the Chase;
Pearls, Plates and Jewels, with a thousand more,
Are every one become a common Whore.
Yea I might tell how meaneſt creatures too
May soon turn Idols, and your souls undo,
The Plow, and Cart, the Ass and labouring jade,
The Cow, and Sheep may be an Idol made;
Life, wife, and children, husband house and land,
All do stand subject to this Whore's command.
From the First age she set her snares and ginns
To draw the senses into deadly sins.
Beauty's a snare she sets before the eye,
As a fair Bait to all Unchastity.
And so is Gold, and all brave Ornaments
Which gaudie Mammon to that sence presents:
Smells for the scent, and Musick for the Eare,
And for the tast delicious fare and cheer;
And for the feeling she those snares doth fit
As have drawn millions to the lowest pit.
And thus the seaven deadly sins come in,
Where ere this Whore doth set her snare or gin:
For like as tempting *Dalilah* did intrap
Strong *Sampson*, sleeping careless in her lap,
Whilst she his hair did shave where his strength lay,
And to his enemies did her Love betray,

Who in brass fetters did strong * *Sampson* bind,
Put out his eyes, and forced him to grind,
Ev'n such are all who to this world consent,
All are betray'd, who take therein content;
This story to them all may well belong,
Both high and low, the valiant, wise, and strong.
For all they have, or know, or wish, or see,
Or love and like their *Dalilah* may be.
And whilst I write these things, I see what I
Am of my self, 'though to these things I dye,
I see sometimes I should the good reject,
Did not meer Grace the better part elect.
So quickly man is caught within the snare,
If he keep not his eyes awake with care.

* *Judges* 16. 21.

An

An Apology for the Creatures,

Good in their Kind, and blest of the Creatour.

YEt all the Creatures in themselves are good,
If rightly us'd for cloathing, and for Food:
And this the Poets all and Sages old
(Amongst the Heathen) wisely taught and told,
With little man lives best; Nature doth give
Blessings to all, if men knew how to live.
And without doubt a mortifyed soul,
That rightly drinks of the Communion Bowle,
Though he should deck himself in cloath of Gold,
Or richest Robes with Jewels manifold,
Would be as poor as *Adam* cloath'd in skins,
Whil'st he remembers all his former sins:
Rich cloaths, rich fare he safely can enjoy
(If cause require) yet not his soul annoy:
But where's the Man now lives, that can do this,
And not be tempted by a worldly bliss.
But what's the Tempter? Surely mans own will,
And lustful temper, choosing what is ill.

* *Vivitur exiguo melius, &c.*

The Creatures are no Whores ; nor do I mean
That they are fowle, but in themselves full clean:
God hath ordain'd them all for mans best use,
They of themselves cause not their fowl abuse;
But man in Lust doth offer violence
To all the Creatures through his whoring sense;
Yea all the creatures groan, and all complain
Of that hard Bondage, which they still sustain.
The *Fruit Forbidden* did not play the Whore,
But man transgres'd in midst of all his Store;
Of all the Trees most freely he might eat
And onely *One* excepted for his meat.
That was no meat for him, and to this day
That Law doth hold and man must it obey.
The Creatures are uo Whores, nor act a sin,
But the fowl Lust of Man conceiv'd therein;
The sinful hankering appetite doth long
To have its will fullfill'd, be't right or wrong.

And thus much of this First sense charming Strum-
pet,
I next must sound the *Second Ladies* Trumpet,
And, because few or none do write thereof
I'le tell the Truth, though all the world should
laugh.

The Second Temptation General followeth.

The Fourth Intent, and Fourth Mystery of Iniquity.

Touching the second Daughter of Mammon; or,

Second Temptation General.

THough Whores, and Whoredomes, both of various kind,
And various shape, throughout the world we find,
Yet the most Glorious and Brave Whore of all,
Is that which most *Gentility* do call.
As like unto her Sister every way
As like may be, but that she goes more gay.
And some suppose them *Twins*, both of a *Birth*,
So both one *Mother* have, and both from *Earth*.
From Earth this *Harlot* came, yet mounts on high,
And lifts her head up to the Starrie Sky;

But lifted up, anon she falls down right.
Like to a Star-faln Gelly in the night,
A false appearance and deceivtng vapour,
An *Ignis Fatuus*, and a short-liv'd Taper,
A madness and a folly void of reason,
Or like dead Salt, when it hath lost it's season.
The First did only catch the outward sense,
But this flyes higher in a brave pretence;
A * Hellish Spirit risen from the Earth,
To fill the world with its *Infectious Breath.*
For it is not of God, nor of that Spirit,
By which our Lord did Mans *Redemption* merit.
An high conceit, and vain imagination,
Without an *Ens*, or *Substance, Ground* or *Station.*
In all the forms of Life there's no such feature
No such Created thing, such kind of creature:
And let the great'st or best *Logician*
With all his Art define it if he can.
Give me the *Genus*, or the *Species* to it,
Or an Essential Difference to know it.
For 'tis no real thing; no shape or sound
Nor such a name in all the Scripture found:
There's no such being, such an uncooth Stature,
In all the works of God or forms of Nature.
Vertue 'tis not; nor that which we call Grace,
Nor is it beauty in Mans soul or face,

* *Spiritus Mundi.*

Many poor souls more vertuous far do live,
More beautious shine, then some who Arms do give.

A Monster strange, compos'd of several shapes
Of Birds and Beasts, of Lyons, Woolves, and Apes;
From Pride of life it had its first beginning,
And ever since hath multiply'd by sinning,
By Fraud, and Force, Ambition, Lust and Pride,
With bloudy Wars and thousand sins beside.
A Guilded Outside, and an empty Bubble,
Yet full of splendid fears and cares and trouble;
The meanest Jewel in a Golden Crown,
And soon Eclips'd, when God for sin doth frown.
What pen can write the several Fornications
Of this red Whore, and her abominations!
For she can seem an Angel pure in sight,
And yet can rob and steal, and kill and fight.
Thousands there are (I pitty to relate)
By her quite lost; both body, soul, and state:
A dangerous Rock, where their fair Vessels Split,
And few there be who are aware of it.
Yet sad examples many we may see
Of shame and want in their posterity.
In every office, function, trade and art,
If you keep not a watch, she'l win your heart,

For in the Heart, as in a * *Temple* gay,
She loves to sit, and rule and bear the sway.
And there's no heart that's free in Church, or Chancel,
Till God, and Grace, this inbred Pride do Cancel:
Till time doth come that she must be reveal'd,
Who in the heart so closely lay conceal'd:
So natural is this kind of pride to all,
So deeply rooted and original:
And this original sin as close doth stick
Unto the flesh, as Horse-leech, or as Tick
Sucking mans bloud; so he in bloud delights,
Of bloud he brags for birth, and bloud he fights;
For 'tis a general taint in each degree,
From which by birth no man or woman's free.

* 2 *Thes.* 2. 3, 4, 5.

Examples

Examples hereof.

THe pooreſt Rogue that goes from door to door,
Bears in his breaſt this Gallant Gentile Whore:
Oft have I ſeen a Beggar rent and torn,
Tell a brove tale, how highly he was born;
Sure were it poſſible, he would lay down
His Rags for Robes, his old Cap for a Crown;
Might pride prevail, there then would be no odds
'Twixt high and low, all would be Lords and Gods;
Yea, every Peaſant ſtrives, the beſt he can,
To be intit'led 'Squire, or Gentleman.
The *Academick* and *Mechanick* ſtout
In this agree in all things elſe fall out,
With Hair full long, and Bonnet vayl'd full low
Both would ſeem Gentlemen and be called ſo.
The Gown, the Cloak, the Tunick and the Veſt,
The Caſſock, and Buff Coat, with all the reſt,
All in their Pride can complement and lye,
The two brave Badges of Gentility.
For Poynts and Tenets; whilſt with falſe pretence
Moſt ſtrive for glory and preeminence.
And ſo at laſt all ſuch Gentile Religion
Becomes that Scarlet Whore cal'd *Babylon*,

A Whore in State, that now reigns uncontroll'd,
A *Mystick Monster* long ago foretold.

The *Blest Apostle* wondered at the sight,
Whilst he beheld her in a vision bright,
Riding in Scarlet on a Scarlet beast,
And deck't with Jewels on her back and breast,
Poysoning all Nations with her Golden Cup,
Though in his days she was not yet come up.
But lo! I see her with an open eye,
As one full grown in her great Majesty;
And am amazed whilst I do behold
The Truth of that was Prophecy'd of old;
Gentility at last she now is named,
Not for her Vertues, but her Vices famed,
Drunk with the bloud of Saints, and their sweet Goare,
Yet never fill'd, she's still a Thirst for more.
And now I'le tell you how she first began,
And so upstart a formal Christian,
An outside Virgin and an inside Whore,
Who turn'd the real Christian out of door.

The Fifth Mystery of Iniquity opened,

Concerning the Original of Gentility among Christians.

THe Ancient *Gentiles* first this game began,
So our *Gentility* from the *Gentiles* came:
The *Heathens* first the Coat of arms contriv'd;
And so from them to *Christians* was deriv'd:
By *Christians* made far worse, and much augmented,
For easie 'tis to add to toys invented:
Rome caught it up, so we became *Romes* Daughter,
And in her steps we follow now close after.
Nay we have got before her, and out-run her,
And in her pride have here and there out done her,
Thus are the most bewitch't with this old trifle,
Whilst the true Christian cause they stab and stifle.
If thus we search the cause whence she begun,
And why a Whoring after her we run:

The Primitive Church ſhe did at firſt defile,
And with brave ſhews their ſenſes all beguile,
She from the Reign of *Conſtantine* the Great,
Firſt brought up arms in her Imperial Seat.
(Which Chriſt and his *Apoſtles* never knew,
Nor yet the *Primitive Saints*, all juſt and true)
And ſo hath fill'd the World with arms ere ſince
Church againſt Church, and Prince againſt each Prince.
'Twas ſhe firſt taught the Pride of Chivalry,
As Emblemes of her Magnanimity.
And thus that Croſs which Primitive Chriſtians knew,
Was turn'd to Croſſes Argent, Red and Blew:
With Bends, Pales, Bars, and Cheverons in their Shields,
And rich Emblazures in their painted Fields:
Which might be good for mere diſtinction ſake,
Did not vain pride theſe arms her Idols make.
And thus proud *Rome* became a Tyrant firſt,
Thirſting for bloud in wars, and jars accurſt:
And ſo continues till her time doth come
That ſhe for this muſt hear her final doom;
Except by Miracle ſhe ſhould Repent,
And ſo with tears her deſtiny prevent:
But ſhe's too wiſe, too gallant, and too high,
And ſcorns to own her old impiety.
And ſo I'le ſhew you ſtill, if you will mind,
What vain examples ſhe hath left behind.

Further Examples of Vanity, proceeding,

From Romes Pride and Gentility.

I Grieve, I grieve to write the Vanity
Of *Romes* Apostate Christianity,
How she from her simplicity first fell,
And so began with pomp and pride to swell.
'Twas *Rome* that first presum'd to take upon her
High, Mighty *N*ames and Titles of vain Honour,
Which Christ forbad, and his Apostles all,
In Special the last, and Principal:
Come out of *Babylon* saith the Text; that is,
Leave your Gentility, and the Worlds brave blisse;
For she's condemned to the Fiery Lake,
As all those are who of her joys partake,
Sons of this Whore they are both more and less,
Who turn the Grace of God to wantonness.
'Twas *Rome* first taught the Protestants to fight,
Prancing on Horse back in their armour bright,
First against her, and then against each other,
'Though fair pretence sometime the cause may smother,

'Twas

'Twas *Rome* first fill'd all Christendom with toyes,
And so from Men they turned were to Boys;
She set them all to School to cringe, and bow,
So they became fine Fools they knew not how.
Rome is the dam of Vanity and Vice,
Of Sports and Plays of Masking, Cards and Dice,
And *Rome* it was which first gave *Toleration*,
To Drink and Drab as lawful recreation,
From her we learn'd to swear, lye and protest,
To laugh and quaff, and make of sin a Jest:
All which is *Popery* Sirs; and so all they
Are *Papists* sure, who follow that vain way.

The

VI. *The sixth Mystery of Iniquity opened.*

Concerning Moral Popery.

'TIs not the Mass that doth a Papist make,
But Modes and Garbs; which we from Papists take:
Where e're you view a Gallant, He or She,
The same's a Papist as to Gallantry;
Or a debauched person, he or she,
The same's a Papist in debauchery:
The Fashion doth no difference allow
Between a Papist and a Protestant now.
Why do we fear that *Popery* may come in?
We Papists are already all in sin;
The Papists have their Frollicks, so have we,
And thus in every Folly we agree:
So like we are in pride to one another,
As if we had one Father and one Mother.
Yet if we mark, the *Lutheran Reformation*,
Consists in Life and perfect Conversation.

We

We to the Papists should example give
In a pure life, and teach them how to live;
But *Rome's* the Miss, to whom our lives are thrall,
Both high and low in life are Papists all,
Except the Wise, which shall anon be told,
And in a whiter Catalogue inroll'd.

The Seventh Mystery of Iniquity opened:

Shewing that Rome is Catholick and Universal in point of Sin.

But why talk we of *Rome*, as if there were
But only one? Alas! *Rome's* every where!
Have you not heard the common Proverb tell ye,
There dwells a *Pope* in every mans own belly?
Ten thousand *Romes* there are, and *Popes* good store,
And in their hearts all keep the Scarlet Whore.

For

For now Religion's turn'd into a play,
The Mass and Mask keep equal Holy-day;
And every sin is turn'd into a jest,
Thus all are Catholick Sinners at the best.
Therefore let both expect when God shall strike,
Alike to fare; since both thus sin alike.

The Authors Apology.

BUt what I speak of *Rome* or any place,
I speak it not in malice to disgrace.
Nor place, nor person great do I offend,
The principle alone I here intend,
An *Epidemick* Plague, a general taint
My harmless Pensil thus in Love doth paint.
O let no noble souls be here offended!
These Moral lines are for their good intended;
And O that *Rome* and we were both as one
In life and faith pleasing to God alone,
And ever strive each other to excell
In Grace and Peace where e're we live or dwell!
I unto *Rome* do bear that free respect
That's due to her, and every Church or Sect.
And keep the Peace, what in me lyes, with all,
Provided that by none I stand in thrall.

And let them all give thanks to God and me,
(His Servant bold) for this discovery.

Thus from the left hand turning to the right
From the Black House, I'le lead you to the White:
And having shewn you both, (not to deceive you)
Unto your own Election I will leave you.

Thus much of the Unconverted Parties Principle and Property, in Reference to the Gallant Youth in his Natural State.

The Converted State and Party followeth.

The

The Exception, or Excepted Party under a True Conversion.

Shewing what is meant by this Youth in his Converted State, namely, the Church Elect out of the World, though in the World.

*As also the * Mind of Men in its New Birth, and in its new essential Property, or Principle of Divine Light and Grace.*

* *Mens Illuminata.*

THus having pass'd through *Babylon* the Great,
We now are come to *Syons* Holy Seat:
Where the true Church of Christ doth firm abide,
The Church Select, that's call'd his faithful Bride,

Whom he hath chose, and mark't out for his own,
With his two Seals of Truth and Love well known.
And by those Marks as Sacred Scriptures tell
You well may know them all where ere they dwell,
Not who they be, but what they be I show,
How many or how few no man doth know,
And having told the Mystery of sin,
The Mystery of Grace I here begin.

The First Mystery of Grace and Godlyness opened.

Namely, Purity of Life.

The First Mark.

THough I, in general terms have spoken much
Of the Worlds way, I mean not all are such:
All are not caught with snares of Lust and Pride,
Some few there are who have themselves deny'd.

There

There are some thousands never bow'd to *Baal*
And a few names in *Sardis*, righteous all,
Those Virgins chast and pure; those few I mean,
Who like true *Nazarites* keep their Garments clean,
Such as are said to walk with Christ in * White,
And are accounted worthy in his sight.
Who from the World do keep themselves unspotted,
And now no more are with her Wine besotted;
And whom no *Romish* Gentry can defile,
Nor whom the Baits of *Mammon* can beguile,
Nor yet the Gloryes of the *Scarlet Whore*,
This Church Elect is not her *Paramour*:
Having their senses exercis'd to know
What's good, what's ill, and what they should forego.
Who keep the faith and true belief in God,
Ever depending on his Staff and Rod;
For they are taught of him, and dayly learn
Twixt right and wrong the difference to discern.

* *Revel.* 14. 4, 5.

The Second Myſtery of Grace opened, being the Second Mark of the Church or Mind Elect;

Called, Lowlineſs of Spirit,

A Gallant's one who never knew the ſmart
Of a Converted, new created heart.
Nor ever felt the pangs and ſharp affliction
Of the ſouls inward work, and true Conviction:
Nor ever found what a Deſertion meant,
What's right contrition, what, tis to repent,
His Tongue's his own, without controle he talks,
His Sword's his own, without a check he walks.
But with theſe Virgin Saints it fares not ſo,
All walk in life and ſpirit wonderous low,
For oft they paſs the ſharp and fiery tryal,
And ſo remain in humble ſelf-denyal:
Yea they are Mourners all, in meek-behaviour,
Longing for him they rightly call their Saviour,

O'tis a comely and a glorious sight,
To see Saints walk lowly in the light,
A signal mark (like to the Red Cross sayle)
Of the true Church, when all the rest do fail.

The Third Mystery of Grace opened, Or, the Third Mark of the Church Elect;

Namely, Soundness in Conversion.

LEt now some Gallant tell me if he can,
When from a Beast he turned to a man:
Or when from darkness he was brought to Light,
Or when with sin and Satan he did fight,
When he from *Babel* travelled to *Sion*,
When to a Lamb he turned from a Lyon,
When he began to be a Christian first,
Or for Christs bloud did find himself a thirst,

When first from greatness he to goodness changed,
Though he long time in his wild course had ranged.
And so transformed in his inward mind,
Became thereby a creature new in kind.
For this the Holy new-born Church can do,
Throughout the world here and beyond seas too:
They can declare their several alterations
From ill to good, and several operations
Of Gods good spirit working by its grace
Their total change, they know both Time and Place.
And in their hearts an Altar do erect
Of Thanks, Remembrance and sincere respect,
On which they offer dayly Sacrifice,
As *Abel* did, accepted in Gods eyes.
This is a Mystery of Grace I tell,
Which all that have found Grace, do know full well.

The Fourth Mystery of Grace, or Fourth Mark of the Church Elect; Namely,

True Wisdom, or the knowledge of the saving Truth.

THe World is full of knowledge in its kind,
And yet remains dark, ignorant and blind;
But sure one beam of true and heavenly light
More clears the soul then all that wits can write:
A mark infallible of this Church Elect,
Keeping it safe from errour and defect.
For the false light dares all Gods laws withstand,
And all the Ten Commandements command:
But the true light doth keep obedient still
To all his laws and to his written will:
False light can turn the truth into a lye,
But the true light doth all its shifts descry
Such is this Church Elect, where all agree
In saving truth, and truth doth make them free.

Blest

Blest are those souls in whom the truth resides,
And as a living Principle abides:
A pure informing and reforming Spirit;
Working by Faith and Mercy, not by Merit,
For Truth's no notion, but a substance bright,
A Heavenly, real and essential light,
A firm Eternal and Immortal Being,
Which gives to all that have it, life and seeing.

O with what freedom will the earth be blest!
When Truth shall spread its Wings from East to West:
When Wars and jars, laws and Religions all,
On bended knees before the truth shall fall:
When no false Leaders reign in any Sect,
Or Church or State, to bind, blind, or infect.
For sure the Badge of the true Church is truth
By whom is meant this New-converted Youth,

The

The Fifth Mistery of Grace opened, being the Fifth mark of the Church Elect; Namely,

Love Divine, or oneness of Spirit.

A Farther secret Readers here I tell,
They all are one though far remote they dwell:
All one in faith, in life, and spirit pure,
And Doctrine sound, infallible and sure;
An *Homogeneous* body of one breed,
Descended from one Father, and one Seed,
And as a thousand Needles (far asunder)
Point to the North in their Magnetick Wonder,
All with the Loadstone toucht, and set betwixt
The Heavenly Poles, i'th' Compass rightly fixt,
All to the North-star look with one Aspect,
And there do meet all in a line Direct

East,

East, West, North, South, in every Coast or Land.
All by Instinct fixt to the North poynt stand.
Such is this Church, of which I here do write,
Whose hearts all pant after the Heav'nly light;
Magnetick Love unto the Truth doth draw them,
Into one Center; where no force can awe them:
For where the * Carkass is, the Eagles gather,
Not to themselves but to the Carkass rather.
The New Birth is this Load Star, which doth draw
Thousands of Hearts by its Magnetick Law:
And all that so do congregate are one,
All built together on the corner stone.
For without Love knowledge is but a sound,
Like babbling Ecchoes from an hollow ground;
'Tis perfect Love that makes Conversion clear,
The Sealed Mark of these true Converts here.
With whom there are no Schisms, or Divisions,
No scoffing of each other, or derisions;
And thus united in a Spiritual Peace,
They persevere in Love, which cannot cease.
But yet I nominate no Church or Sect,
Person or People for a by-respect;
Yet such undoubted in this world there are,
Dispersed here and there, though few and rare.
Some in the fartheſt *Indies*, some neer hand,
Some in each City, some in every Land:

* *Matth.* 24. 28.

All

All known to God, and to their Saviour dear,
In whom they live united far and near.
Blessed are all who in this Church do dwell,
And so make good the Wonder which I tell.

The Sixth Mystery of Grace opened; Being the sixth Mark of the Church Elect, viz.

* Reality of Mind and Spirit.

* Ὀντότης.

BUt yet what I have said of Piety,
Of Grace, of Vertue, or Society,
There still remains one *Mark* to perfect all,
Which some of late * *Reality* do call:
An *Ens* Divine, a substance from on high,
A serious and a solid entity.

* *Real Appearance.*

A ſtrength of mind perſiſting in the good,
And making that its true Eſſential food;
Truth in the inward parts, without pretence,
Or a falſe ſhew in its obedience,
From which no Church in all the world is free,
But the true Church in its *Edentitie.*

The Worlds Religion is a Frolick Queen,
Which loves of all both to be heard and ſeen:
But this alone ſerves God in real wiſe.
In Spirit and in Truth without diſguiſe.
And where this *Eſſence*, this *Elixar*'s found,
Lo! there's a Church with high perfection crown'd.

But if you think there's no ſuch Church yet come,
Nor like to be before the day of doom,
Yet wonder not, for every faithful man,
Makes good this Church, that's truly Chriſtian.
For as they are but one in general,
So one juſt man doth repreſent them all.

The Conclusion hereof.

THough many Signals more I might relate
Of this pure Church, pure mind and heav'nly State,
Yet having done with the two several kinds
Of men and manners in their several minds,
I leave you to your choice which you will follow,
The *Sound Young Convert*, or *Apostate* Hollow.

The End of the second Part, and second Direction General.

The

THE
Third Part of this Book;
And Third Direction.
TO THE
READER
OF THE
Book aforesaid:

Concerning the Consequence, or Doctrine, following the History and Mistery thereof.

THus have you seen the Mistery, drift and end,
Which that vai'ld History closely did intend:
And now the consequence thereof we'l view,
And try what Doctrine may from thence ensue.

The

The First Consequence or Doctrine, viz.

Concerning the Wills Rejection of Evill.

WHoever would be sav'd, or hopes to see
The face of Christ to all Eternity,
On this Foundation he must first begin,
That Conscience gives no Latitude to sin,
Neither to good nor bad, to Church nor State;
To high nor low, to Prince nor Potentate.
Nor Pope nor Priest can give Indulgence to it,
Nor Lord nor law can tolerate man to doe it:
For Conscience is a Lord above all Lords,
A Law above all self-made laws or Swords,
A Judge Impartial, who cannot dispence
With any sin of pride or Negligence.
Man must renounce each sin in general,
In thought, in word, and deed, be't ne'r so small:
His will must be a Virgin, not consent,
Or yeild to sin, nor take therein content;

Be't ne're so noble, gallant, sweet and brave,
He must not be to his dear sin a slave,
Not to live freely in it, nor yet by it,
For wealth or want, but for Christ's sake deny it.
*That man lives well, who e're doth chuse to dye
Rather then sin that he might live thereby.

* Job 26. 21.

The several kinds of Sin to be Rejected.

ALL Sensuality man must reject,
And never more on this worlds toys reflect,
In Meats and Drinks, brave Cloaths or Fashions Fine,
Or the Temptations of the Golden Mine,
Or the large offers of her Gallantry,
With which the most commit Adultery,
For all who Christ do chuse, must freely part
From their Gentility, both in Life and Heart;
Since 'tis an Idol that can never stand
With Christianity in a perfect band;

Because

Because it is not real pure and sound,
Nor in the Role of Christian Graces found.
For in Christs Kingdom there's no Lord nor Knight,
But all are Saints, and Children of the Light:
No Titles there of Honour, or Degrees,
But all in self-denyal bend their knees:
There's no respect of persons high or low,
All are accepted, who their sins forgo.

Other sins Rejected.

THerefore a just and Conscientious man
Doth evermore his mind and actions scan,
Least he should lodge some sin of high ambition
In his vain heart; or else some superstition,
Setting the Creatures in his thoughts too high,
For that's False Worship, and Idolatry.
Nor doth he wink at his Impediments,
Or in the least excuse his false intents,
Nor lay the fault upon his natural frame,
Thereby to salve his Conscience, and his fame:
And by that weak pretence to justifie
His sin and self, in his Hypocrisie;

He doth connive at no such weak defect,
But at all times, all vain excuse reject.
O let no Convert palliate his sin,
A thousand ill effects are lodg'd therein.
For then each Grace he stifles in the bud,
And so he dayly feeds on strangled bloud;
All his good motions unto death do bleed,
Whilst he with vain excuse his sin doth feed,
Or is content in Ignorance to lye,
As a fair plea for his infirmity:
The Gospel doth allow no such evasion;
Nor the sound conscience such prevarication.

Christ and the world no man can serve at once,
One of these two he must and will renounce.
Therefore take heed which of these two ye chuse,
And which of these you do in heart refuse;
For this be sure, that on your own *Election*
Depends your own Salvation or *Rejection*.

The Second Consequence or Doctrine, viz.

Concerning the Wills Election of the good or better part.

WHatever God hath made is wondrous good,
And in each thing the[1]* *Godheads* understood,
So man must have a care by *Scripture Light,*
How to serve God in every Creature right;
In every thing of Nature and of art,
With *Mary* he must chuse the better part.
For most we see, like *Martha* in the Text,
With many things are cumbered and perplext,
With many cares for belly and for back,
With many lusts 'bout what they have or lack;
With many doubts, opinions points and books,
But wise is he that unto one thing looks;
And only one doth chuse, which free from pain,
Doth to mans soul the sure salvation gain, (find,
Call'd the New-birth, which who so seeks shall
Though ne're so young, so old, so poor and blind.

The Wonders of the new Birth.

WHere ere this Birth appears, all things give way,
The Sun and Moon, and Stars do it obey;
The Sun grows dark, the Moon is turn'd to blood,
Mans wit's confounded and his will withstood.
A When it appears the Nations all do woe it,
A nd Kings and Queens do bring their glory to it;
The Sword and Book, the Sheep-hook and the Plow,
The Crown and Scepter to the new birth bow,
A nd all the pow'rs of Hell, of Sin and Grave,
Where it doth rise, no force or power have.
All forms and Types to a substantial state
It doth transform, and Transubstantiate;
Yea it makes all things new; for a *New Earth*,
A nd a *New Heavens* rise by this *New Birth*;
Where it gets up, darkness is turn'd to light,
Nature to Grace; and wrong is turn'd to right;
Mountains remove, and Islands from their place,
At the bright presence of this heavenly grace.

The

The Blind do see, the Lame upright do walk,
The Deaf po hear, the Dumb divinely talk;
Sins are forgiven, and Devils are cast out,
The Dead arise, and spread the news about:
The Conscience is appeas'd, the heart well will'd,
Christ is reveal'd, and Scriptures are fullfil'd;
And all Christs works so full of admiration,
Do all revive at the New-births Creation.
For it from Heaven comes, cal'd Christ in us,
Which who so choose, are blest for ever, thus;
They rise from Death, and Reign with him as Kings,
Over themselves, and All Soul tempting things.
This is the First and leading Resurrection,
Grounded aright on the New wills Election;
And this Election being pure and just,
Again shall raise the body from its dust.

The Third Consequence or Doctrine, viz.

Concerning the Universal Evangelical Call, to Real Conversion, and to the New-Birth.

The one thing Needful.

HArk how a crying voice aloud doth sound
From East to West, and to the farthest bound!
Each sinner, Hypocrite, and backsliders all
To this one thing the Trumpet loud doth call;
Which passing quick, like lightning through the Earth,
Invites all Nations to this heavenly birth.
All Churches, Sects, and each Religion too,
To this are call'd both Christian, Turk, and Jew;

All

All Trades and Callings too, in each degree,
Both high and low; both Sexes, He and She:
For now a day of Grace to all is shown,
If any make excuse the fault's their own;
For it is dayly offered to be sold,
To all will buy it * freely without Gold.
To this, and none but this the Trumpet sounds'
And tells that without this all prove false grounds.
All Forms and Figures, Customs, Laws and Rites
Oft acted are by worst of Hypocrites:
But this one thing, this Birth none can attain,
Save they who first a free Election gain:
Because they hearken in their inward choice,
To ** Truths safe Call, not the Deceivers voice.

* *Esaiah* 55. 1. *John* 7, 37.
** *John* 10. 5.

The

The Fourth Conſequence,

Shewing the Material cauſe of Salvation and Damnation; in Accepting, or Rejecting the Heavenly Call.

THus, who are damn'd are damn'd; who ſav'd are ſav'd
According as they have themſelves behav'd
In this ſhort life, for better or for worſe,
So they receive the Bleſſing or the Curſe:
Go now ye Curſed, come ye Bleſſed all,
This is the final word to great and ſmall:
For ſo the ſentence will at laſt be given
To every ſoul concerning Hell, and Heaven:
Hell unto all who choſe the way to hell;
Heaven to all who chuſe in Heaven to dwell;
Whoſe Converſation is in Heaven fixt,
Though here a while with earthly paſſions mixt,
Yet are their beſt affections ſet above,
And ſtill their Faith doth work by conſtont love.

Thus

Thus every man doth to himself create
A Heav'n or Hell, by his own love or hate;
He that in Love doth turn to every good,
Makes that his Joy, his nourishment and food;
But he that hates the good and turns to evil,
Makes his own Hell, and so becomes a Devil.

What though some man should give old *Rome* the Lurch,
And turn by chance to some *Reformed Church*,
What though he turn from Sect to Sect amain,
And so at last return to *Rome* again;
Yet if he turns not after all to Grace,
In vain he turns to this, or t'other place.
Lo here, lo there; some this, some that Man follows,
Some stand for *Paul*, some *Peter*, some *Apollos*,
But he that seeks a Heaven in his Heart,
Observes no place, or person for his part.
Christ's Kingdom cometh not by observation
Of men, or Place, but by a *New Creation*,

The Fifth Consequence.

Concerning presumptuous Hope, and erroneous Faith.

Not Justified by God.

THy *Kidgdome come*, our Gallants use to pray
With Verbal Lips, but few know what they say;
For in their thoughts they look upon it so,
As on an earthly Kingdom here below;
And so their *Pater noster*, they run o're,
Like an old *Erra Pater* kept in store.
As to their Creed, they do believe Salvation
To be some Boon, like to a free donation;
For they all hope the glorifi'd State to see,
As Kings make Doctors of Divinity;
Or as by favour Masters of the Arts,
Without all art or Learning on their parts;
Or as by gift a Knight is made or Lord,
Who never in the Field drew Bow or Sword,

Alas

Alas, dark souls! Gods Grace is no such thing,
No such belief can unto glory bring,
Grace comes not so what ere the world believes,
As Kings make Nobles, or do pardon thieves.
But who so turns to grace, finds lasting rest;
Who never turns, he never can be blest:
Therefore let none presume on false assurance,
Or a wrong hope, which hath no lasting durance,
He doth not work aright, i'th New-Births wonder,
Time and despair will crack his hope in sunder.
The Hypocrites hope presuming on Christ's Merit
Without Repentance sound, cannot inherit
Christ's promis'd Kingdom, where the Blessing lies
Nothing but Grace can unto Glory rise.
* Christ no man justifies for faith alone,
But faith and works before his righteous Throne,
Only that saving faith which works by love,
Doth justifie; for Christ doth it approve.
Some yet restraining, some refraining Grace,
And some in faith attain a higher place,
But who believes aright, doth not make hast,
We see untimely Births to nothing wast,
So run the race of hope as to attain,
Left whilst you run you run a race in vain.
For this be sure, 'though grievous 'tis to tell,
Presumptuous hope draws millions into Hell.

* Rom. 2. 13. James 2. 24.

The

The Sixth Conſequence, or Doctrine.

Concerning Diffidence or deſpair in Chriſts Mercy.

Changed into Reſignation of the Will.

AGain let none deſpair when he is try'd,
Chriſt is to none, that turn to Chriſt, deni'd:
The ſmalleſt grain of Faith, in time of need,
Prevails with him, and never fails to ſpeed;
By whom the peace is made for ever ſure
'Twixt God and Man, which can and will indure,
Through a Reſigned Will to his good pleaſure,
Taking what he will give, and wait his leaſure;
Chriſts will with mans united in mans heart,
Make that firm tye, which time can never part,
Grace, and free-will ſet both their Seals thereto,
Which all the powers of hell cannot undoe.
But the Seir'd heart, (whether men chide or praiſe it)
No Counſell can to Grace or free-will raiſe it,
Becauſe

ecause it can no true Repentance find,
or Faith, nor Conscience, nor least change of mind
Thus some attain that everlasting Blifs,
Which others by neglect for ever miss.
he Saints above in several mansions raigne,
nd several Regions sure in Hell remain;
nd thus according as our works shall be,
ach man receives his Measure and Degree.
is measure and degree in joy or pain,
nd so shall rise in glory or in shame.

he End of the Third Part of this Book, and of the Third Direction to the Reader.

The

THE Fourth Part of this Book; And Fourth Direction. TO THE READER OF THE Book aforesaid:

Concerning the Application thereof, in general and in special.

☞ *The First Application General: Directed to all Real Converts, and real Readers hereof, as lovers of the Truth, and as Legitimate and true Christians.*

I Love that Reader who shall view this Book
With serious thought; and to himself doth look:

Who

Who learns to read his inward soul thereby,
And the whole matter to himself apply.
For 'tis not made for vain applause or praise;
Or the vain glory of the Poets Bayes,
But for a light to every one that reads,
To guide him right in all his words and Deeds.
And though some few should give it commendation
And thereto set their seal of Approbation,
Yet he's the Reader, whom my soul most loveth,
Whom this small Book commendeth and appro-
To praise the Truth is but lip-labour vain, (veth.
Except the truth doth him approve again.
Him do I love, whom these lines justifie,
And so makes good this Converts History.
And blest is he that rightly can apply
This story to himself without a lye;
Yea happy is that Convert, who can say,
My Friends 'tis I; I am this youth, this day;
This day I find, and tell what I have found,
That my Conversion's built upon sure ground:
'tis no Fiction, which was told to you,
By me this day the Story is made true;
Because I hear, and fear, and do obey,
And murder not my Conscience any way.
And besides this, I clearly feel and find,
Christ's Kingdom ruling in my heart and mind;
And thereby know, I am his promis'd Wife
And that my Name stands in the book of Life,
With all those faithful Converts now at rest
Abrahams Bosome and their Saviours Breast.

The Second Application General, directed to Apostate degenerate Christendome.

And all false Hypocritical Christians.

LEave Christian, leave thy old Hypocrisie,
And learn to own thy close Adultery,
Which thou do'st act, (as I before have told)
In the wrong use of Creatures manifold:
Leave, leave thy Church, and good books read no more,
Till thou for shame leav'st playing of the Whore.
Though to thy self thou may'st seem chast and just,
The Holy Law will manifest thy Lust:
For all Gods laws and each Commandement
Were writ by his own hand, and so were sent
Into the World to teach man how to serve,
And Worship him, without a close reserve,

In

In ſpirit and in truth man muſt obey them
Without excuſe, and in no wiſe betray them.
Watch therefore thy falſe Heart thine eye and
ear,
And keep within the bounds of holy fear;
Have a ſuſpition and juſt jealouſie
O're thy beſt deeds thy zeal and piety;
Prove thy Converſion out, that it be right,
Leaſt thou be found within the ballance light,
When Law and Death before Chriſt's Throne ſhall
cite thee,
And with a Cat'logue of thy ſins Indite thee:
And tell thee how thy Conſcience thou haſt ſlain,
And Crucifi'd the Lord of Life again.
Thy light thou haſt extinguiſht oft in Theft,
So many Murders, and Adulteries left,
Which thou count'ſt good, and lawful for thy part
Becauſe Gods Law's not written in thy heart.
But now be wiſe and juſt; why wilt thou dye,
Like to a fool in thy Hypocriſie?
Learn to eſcape O man, that ſecret ſnare
Of the Great Whore, by which moſt ruin'd are.

To the Female Sex in General,

Gentry and others.

AN honeſt Wife, in ſome reſpects may be
Her Husbands Whore, when both in ſin a-
gree.
Yea, ſhe that ne're knew Man, may be a Whore
To her own ſelf, and to a thouſand more.
When Woman of Mans Rib at firſt was made,
She was ordain'd for his meet help and aid;
But ſhe became his Murderer in part,
A deadly wound ſhe gave him to the heart;
For ſhe ſoon * turn'd unfaithful and unjuſt,
And ſo upſtart his Whore in Pride and Luſt.
His Wife became his ** Whore and tempted him
To Whoredom firſt by acting unknown ſin:
For till that time ſin was as yet unknown,
Though now with men & women common grown
Thus in the ſin the woman was the firſt,
And man the next; ſo both became accurſt;

* *Murder, Theft, Whoredom, and all manner of ſin was committed in this firſt act of their Diverſion.*

** Gen. 3. 6.

Yet

t when to God their Whoredom they * confeſs'd
eir curſe was taken off; their Marriage bleſt.
And to this day moſt women act the woman,
Eve firſt did, by tempting to undoe man,
d ſo to boot undo themſelves for ever,
hen death at laſt ſhall ſoul and body ſever,
leſs they firſt turn Converts in their lives,
d ſo become true Virgins and true Wives.
or lo, this ſtory doth concern you all
that fair Sex, and ſounds a General call
th to the Married and Unmarried laſs,
view themſelves in this unſpotted glaſs;
hat e're is ſaid of this young Gallant here
tends to every Female far and neer.
For Luſt, and Pride is their Inheritance,
they run on within the Devil's dance;
om head to foot they put his livery on,
all vain faſhions by the vain begun,
meats, and drinks, in cloaths, and dreſſes brave,
hich many damn, but never any ſave.
And thus they play the Whore with ev'ry crea-
ture
ſeveral Faſhion, and of ſeveral Feature;
e very Church is now become a Stage
all She-Gallantry this wanton age,
e poor do act the rich, the rich each evil,
Eve, when firſt ſhe hearkned to the Devil,

* *Their Converſion*, Cen. 3, 12. 13.

And so her Maydenhead she lost, though young,
Unto the Devil, by a (a) *Serpents* Tongue.
And thus the Serpent in you seems to dwell,
Of him you savour, and of him do smell;
Your wanton nimble Tongues so full of Tattle,
Within your lips incessantly do rattle,
Tale upon tale, and story upon story,
Boasting and telling of your own fine glory.
Thus on you go in Pride, in Lust, in Lying,
O that you went as fast in self-denying!
That in this worst, last age, you all might be
The First examples of Virginity.
And blest are those she Saints amongst you all,
Who now will hearken to the (b) Scriptures call;
So to become these Converts here we see,
And recollect their lost Virginity,
Which thus is swallow'd up in sin, and vice,
As a lost Pearl, deep drowned under Ice.
Ye (c) Matrons, and young Maidens take to Heart
What here I tell you, e're you feel the smart,
Of your vain lives, when once the dreadful Rod
Shall (d) strike you all, by a just hand from God.
For the Virginity, which here I mean,
Is conscience pure, that salves and makes all clean,

(a) *Gen.* 3. 4, 5. (b) *Psalm* 45. 10, 11. (c) Read 1 *Tim.* 2. 9, 10. (d) See *Esa.* 3. 16, 17, 18.

And

nd can restore you to a (e) Virgin mind,
irgins in soul and body, new refin'd:
Not Fooliſh Virgins, but (f) Wiſe Virgins all,
hom Chriſt will own, and his true Bride-maids call.
For ſuch Bride maids you Females ought to be,
And ſo make good this Converts Hiſtory.

(e) *Rev.* 14. 4. (f) *Mat.* 25. 10.

The Third Application, directed to the Martial Gallants of the Time in Special.

To become real Fighters in this War.

E Sworded Gallants, who in Wars delight,
Weak Mortal Creatures only ſtrong to fight;
ho in your Pride, and your vain valour ſwell,
s if there were no Heaven nor no Hell;
ink not that you were born to fight and kill,
t humbly to obey your Makers Will.

Ceaſe, ceaſe from Wrath, and lay your weapons down,
And now begin on ſin and ſelf to frown,
Laugh at the Gilded Bullruſh by your ſide,
Much like the wooden Horſe that Children ride.
Be wiſe in time, and whil'ſt time ſerves, relent,
A time may come when you cannot repent,
Now put new Armour on, new Weapons take,
To war with Devils, for your Saviours ſake:
Your Baptiſm make good i'th bloudy Field
Of Chriſt's Red Croſs, under his peaceful Shield:
D'of then your Sword and Belt and Martial Mode,
There is more beauty in a *Snake* or Toad.
Ye Gallants know your Lord and Maſter all,
For he your valour will to judgment call
E're it belong; Hark, hark your Paſſing Bell
(The Trumpet) rings, and your laſt Funeral Knell:
For dye you muſt; your Swords will do no good,
When Inquiſition ſhall be made for blood:
O turn true Chriſtians, all, on Chriſt's word fix,
For 'tis hard kicking, Sirs, againſt the Pricks.

The

The Fourth Application.

To the Wilder sort of Gentry, and Commonalty in Generall.

WHat joy hath Truth unto those souls to write,
Who hate to be reform'd, and scorn the right!
Tell them of Grace, or Truth, or Christ, or God?
Who laugh at Vertue and contemn the Rod?
Who justifie their pride and vain excess
In all their dainty fare, and gaudy dress;
But 'though nor Plagues, nor Pox (both great and small)
Yet if Dame Conscience prick the Gallants heart,
He's soon Crest-faln, and humbled with the smart,
Then let the Heralds come with all their train,
And try if they can cure him of his pain:
His Scutchion then will give no ease or rest,
His Glory's flown, and he's faln dead i'th nest:

He's

He's faln, he's faln, his Gallantry is gone,
And he is left in pain and ſhame alone,
And now by ſad experience he may cry,
All's loſs, all's droſs; all Pride is Vanity!
And thus perhaps brought low upon his knee,
He may make good this Converts Hiſtory,

☞ *The Fifth Application.*

To the Gallant Wits of the Time, Poets and Players, as Inſtruments of Vanity, Without Truth or Reality.

BE ſilent now ye Lawreats of the time,
And learn henceforth a New Refined Rhime;
Change your old ſtrains, and lay your Lawrels down,
Your Pride of Wit, and all the Wits Renown.
That is no place to worſhip in or pray,
Was ever Soul Converted at a Play?
There is no room for Penance or Confeſſion.
No Offering there for Sin, or for Tranſgreſſion:

All's

All's but impoſture, which your wits deviſe,
To cheat the Gallant with your Amorous lyes.
Poets and Players rightly to deſcry,
The one doth make, the other act a lye.
☞ Nay the whole World our Ancient ſages ſay,
In every Trade and Function, act a Play:
There's Nothing real which this world affords,
All's but a ſhew, and full of empty words.
But lo, this Herauld in his New-born youth,
Holds to you all a Looking-glaſs of Truth,
And bringeth Conſcience too upon the Stage,
To teach reality to this Mimick age,
Which ſhining clear, with its impartial beams,
Doth dazle all the luſtre of your Scenes;
You all muſt yield to thoſe convincing lays,
And bluſh for ſhame at your conceited Bayes.

* ὁλὸς κόσμος ὑποκρίνεται Totus Mundus agit Hiſtrioniam.

The

The Sixth Application.

To Scholars in General.

Σωφρονει, ἡ Ὀυπραξης.

AND you the Famous Scholars of the time,
Learned Composers both in Prose and rime,
Deep Students all, men of admired parts,
Through the large Circle of the seven Arts;
Make Conscience your best guide, what e're you write
What e're you read, or study, or indite.
Make not an Idol of your book or wit,
Self-admiration soon will poyson it;
Be not with Wit, with Wine, or Women drunk,
Many fair Vessels in those Gulfs have sunk.
But in the midst of all your Volumes look
Into your * selves, and read the inward book:

* *Nosce teipsum.*

And that you may the better find the truth,
Scorn not to read this *New-Converted* Youth.
Where you may learn to take degrees in grace,
To which all Learning ſhould of right give place.
And ſo inveſted in a New Degree,
You may make good this Converts Hiſtory.

Appli-

Application to the Plebian Party, and all inferiour Ranks,

Concerning vulgar Pride and Gallantry.

AND now in love, Ile write a line or two,
Unto the Vulgar, or *Plebian* crew;
And to the laughing, quaffing Multitude,
Compos'd of ſeveral humours proud and rude.
For they have all their ſhare in Pride you know,
Equal with thoſe who in their Silks do go,
Both from one root do ſpring, and from one Tree,
The Gentry ſtock; and vulgar Pedigree:
And both make up one body in the main,
Like an huge Army marching o're a Plain:
The Front whereof I ſhew'd, with either ſide,
And now at laſt bring up the Rear of Pride.
Therefore to them in order after all,
To ſtir them up, I here muſt ſound a Call.

The

The Call to the Rear of Pride.

THink not ye vulgar party here and there,
That you are safe and unconcerned here;
Nor that this *Gallants Histry* doth belong
At all to you of the inferiour throng;
Mistake it not it reacheth to you all
Of the Mechanick Tribes in general,
In every Trade and calling, rich and poor,
None are excepted from this general score.
For all of them (though in a course degree)
Can act the Gallants part as brave as he,
They all can brag, and boast, and tell a story,
Of their own worth, or wit, for their own glory,
Yea they can swear, as the mad Gallants do;
And in their fury can out-sweare them too:
Their words and looks with madness oft do swell,
As frantick furies broken loose from hell.

Nay to their power they will be in fashion,
What ere comes up, within our modish Nation:
And they can complement in their rude way,
With Hat, and Hand, and Foot, as well as they;

Your

Your Humble Servant Sir, they all can cry,
Though oft their Conſcience tells them, that's a lye,
And thus there is no vanity or Pride,
That is not acted by the vulgar ſide,
Yea, view all Pride in Country, Court or Town,
There's none like that, that's acted by the Clown.
There's no Hectorian Gallant can compare,
In Pride with him, nor yet ſo boldly ſwear.

Perhaps ſome will not ſwear, yet at the leaſt,
If they'l not ſwear, they'l lye and cheat at beſt:
For lying now is grown the Tongue in Faſhion,
The Mother Language through the vulgar Nation:
The very Children act the Parents part,
For they can lye and ſwear as taught by art.

The Retreat to the Rear of Pride.

YE desperate Rebels who dare God defie,
And offer violence to his Majesty,
Who dare blaspheme and rend his sacred name,
With your proud tongues, voyd of all fear, or
shame,
Who by your Maker swear in your loose sports,
In your full Cups and all your vain resorts,
Who make of sin a Jest, and Jest no sin,
And scarce can speak without a lye therein,
Know of a certain not a word doth fall,
From your loose lips without account for all:
All stand recorded in that dreadful book
Of dire Revenge, wherein you scorn to look:
The dreadful Book of Conscience in the soul,
Which all the Powers on Earth cannot controul:
And when that opens, where will you appear?
In vain 'tis then to swear, or ly, or jeer.
Your Tongues poor fools, will all be stopt, and
still'd.
And your wide mouths with flames of Hell be fil'd.

O prize my words, and take them deep to heart,
Ere for your ſins you feel the Helliſh ſmart,
For Conſcience is a Judge can tame you all,
When he your pride ſhall unto Judgment call.
You are this *Gallant*, Sirs, I here intend
Among the reſt; O that you now could mend
Your ſinful lives like him, and ſo become,
Repenting ſouls, before the final doom.
As thouſands in this Nation have of late,
Chang'd from their Natural, to a New-born State,
Who once were wild, and vain, nnd rude, like you,
But now are your examples juſt and true;
Sober and wiſe, from quarrels free, and ſtrife,
In carriage low, in language chaſt, and life:
And though you ſcorn and ſcoff them in diſgrace,
They ſtill remain True Converts to your face,
And ſo as new-born Creatures in behaviour,
They plainly ſhow that they have found a Saviour;
For ſuch by right the vulgar ought to be
And ſo make good this Converts Hiſtory.

The Authors good wiſhes.

With ſeveral Applications to ſeveral ſorts of Perſons and People; Homebred and Foreign.

AND now my Applications I will end,
With my beſt wiſhes unto foe and friend.
I wiſh to all, that mercy grace and ſtay,
Which I oft found in my Afflicted day,
When in deſertions humbled by the rod,
I ſought and found a Saviour and a God,
I wiſh that all may find the ſame Delight,
In every path of vertue, juſt and right;
I wiſh that peace to all, which I now find
Towards every Church in my inlightned mind.

I wiſh, that truth (in which I have my part)
Did ſhine as clear in every Chriſtians heart;

That all might ſee what Bondage they are in ;
To ſelf and Satan Vanity and Sin :
And ſo convinced by a new wrought light,
Might ſhine true Converts all in * open ſight.
O that one Convert might at leaſt be made,
To prove the truth of all that I have ſaid ;
And if 'mongſt thouſands one ſoul thus repents,
I ſhall rejoyce o're him with all the Saints.

A good wiſh to all, not yet entred into this Spiritual Warfare.

And to thoſe Who are entered.

1, *Rank no Souldiers of Chriſt.*

THree Ranks of Chriſtians in the world I find,
The Firſt a Coward is in his falſe kind :
To all therefore, that never yet durſt enter,
I wiſh a good beginning, and to venter
Life, Soul, and Body in this holy war,
Till they both conquered and Conquerours are.

But

2, *Rank New Soldiers of Christ.*

But unto those who have this war begun,
I wish a Progress till the race be won:
And that they may so run as to obtain,
So Fight, as they the Victory may gain:
For they shall meet fresh on-sets every day,
Satan will not at first forgoe his Prey.

3. *Rank of Christians, old Soldiers of Christ.*

Lastly, to those who have gain'd more perfection
I wish increase; and so by truths direction,
To number out the remnant of their days,
In contemplation of their Saviours praise:
By whom they are made conquerours, and rest
Under his Banner, here and ever blest.
For he hath set their feet upon a Rock,
Above each enemies reach, or Satans stroke:
No Racks nor Prisons, nor a thousand harms
Can pull these Soldiers from their Saviours arms;
For these be none of those, who live as * Hogs,
And dye at last in shame and pain as Dogs
But these be they and only they we see,
That thus make good this Converts History.

* *Psalm* 49. 20.

The Authors good Wiſhes.

Applied to Foreign Parts, and Churches; Grecian, Romane, and Reformed beyond Seas.

UNto the *Grecian* Church, which now doth lye
In Bondage to the *Turkiſh* Monarchy,
I wiſh a good deliverance in due time,
When they are made more knowing of that crime,
Which caus'd that heavy judgment to come down
With fire and ſword upon that ſtately Crown,
Their pomp and Pride, their Gallantry in Wars,
Their Church Diſſentions, and inteſtine jars,
Their frolick lives, their Luxury, and exceſs,
And ſins in groſs, which no pen can expreſs,
Theſe, theſe did cauſe their dire calamity,
A Vengeance juſt for their iniquity,
And ſtill in bondage ſad are like to live,
Till they repent, and God their crime forgive.

Yea,

Yea, till they turn true Chriſtians, ſuch as were
When *Paul* firſt planted Primitive Churches there.
For ſuch by right you *Grecians* ought to be,
And ſo make good our Converts Hiſtory.

Good Wiſhes to the Roman Church.

UNto the *Roman Church* as now it ſtands
Supported by the *Pope* and *Emperours* hands,
By *France* and *Spain*, and Houſe of *Auſtria*,
I ſcarce know what to wiſh, much leſs to pray:
Unleſs I wiſh confuſion to her pride,
And a concluſion to her Luſt beſide,
If I ſhould wiſh her Eye-ſalve 'tis in vain,
For ſhe's ſupreme and counſel doth diſdain;
If I ſhould wiſh Converſion unto *Rome*,
I fear I am prevented by her doom:
Only I wiſh Repentance to thoſe Kings,
Which ſhe ſtill broods under her Eagles Wings,
Who in falſe zeal, obedient to her Laws,
Have ſhed much bloud in her Apoſtate cauſe.
O that they could be wiſe, and now recall.
Their Slaviſh Scepters from their antient thrall.

But of her Kings, and her, I'le ſay no more,
Becauſe I know the Judge ſtands at the door,
Who ſoon will ſhew them all what 'tis to Fight,
And perſecute their brethren in deſpight.

Good Wiſhes to the Reformed Churches.

BUt you Reformed Churches, here and there,
Swede, *Dane*, and *Dutch*, with all the reſt elſewhere,
I wiſh I had no cauſe here to declare,
From your firſt Love how you declined are,
And with a panting Heart, I deeply wiſh
Some were not Neuters, neither Fleſh nor Fiſh,
Leſt when e're long the judge in clouds ſhall come,
You all be found *Apoſtates* like old *Rome*.
Therefore I wiſh that as you have begun
To mend Religion, and a new-courſe run.
So would to God you might your lives refine,
And unto Papiſts as pure Patterns ſhine:
For all Reformed Churches ſuch ſhould be,
And ſo make good this Converts Hiſtory.

Appli-

Application, and good wiſhes to the Modern Sects of Great Britain.

Concerning Religious Pride and Gallantry.

AND now a fault of yours to you I'le tell,
Religious Sects, becauſe I wiſh you well:
My words ſhall not be many, rude, or rough,
A word in Love is to the wiſe enough.

The Fault in General.

Of twenty ſeveral Sects well known by name,
I n'ere found two in judgment yet the ſame,
Nor yet in love, in kindneſs, and affection,
In ſweet diſcourſe, in counſel and direction;
But all as croſs and different in their minds
To one another, as contrary winds:

So

So shy they look, and so with scornful eye
Upon each other glance; yet none know why;
And for my part as oft as I have seen them,
I never yet could state the case between them:
For in the midst of such a different throng,
'Tis hard to know, who's in the right or wrong.

Long have I been amongst them a Spectator;
In all their ways a faithful Observator;
And this I find that prejudice and pride,
Wanting true love hath poisoned every side.
A deadly Weed that doth the Sects besot,
Like th the Night shade in the Prophets pot:
A Scab it is infecting every fold,
And breeds ill bloud with humours hot and cold;
This is that spot which doth your light deface,
And all your sober carriage too disgrace;
Like to the Goat that fills the milking Payl,
And strikes all down again with heel or Tayl.

Ad-

Advice in this Case.

O Let no prejudice prevent the good
Of Mutual Love; which is the Saints ſweet food,
Nor charge ye one another in deſpight,
With any errour, till you have full ſight
Of that you charge; then friendly write unto them,
And gently try unto the truth to woe them;
And ſo 'twixt right and wrong the truth diſcern
And gladly teach, and gladly alſo learn.
But for this End make Scriptures ſtill your guide
Above all humane wit, or light beſide.

Prize Love, ye Sects, above all ſelf-fram'd ſight,
Leaſt you be found within the Ballance light;
Though you the Tongues of Angels could ſurpaſs,
And yet want Love, all is but Sounding Braſs.
'Tis Holy Love that Crowns all with perfection,
The ſureſt mark of free grace and election.
By this ſhall all men know (as Chriſt doth tell)
That you are his, if you in Love excell.
That Love Divine, the very bond of peace,
Which ceaſing not, makes all things elſe to ceaſe;

All

All quarrels end, and all diſputes muſt fall,
When Love, without diſpute o're comes them all,
For unto Love muſt all Religions yield,
And all mens high opinions quit the field.
Therefore on this young Gallant fix your eyes,
Whoſe Pride in your own way you equallize;
For Robes and Silks do not a Gallant make;
But the high thoughts, man of himſelf doth take,
Come down a ſtep or two, and you will ſee
You need Humility as well as he:
Mark well my Counſel, Sirs, to what it tends,
Not light but Love can make you perfect friends:
Yet light is good when guided well by Love
And Heavenly Grace deſcending from above.
And what I ſay to you I ſay to *Rome*,
And every Church throughout large Chriſtendom:
That all ſhould be Baptized as you ſee,
In the pure Fount of Peace and Amity;
Leaſt, at the laſt they wither quite away,
Like Churches old of *Greece*, and *Aſia*.
Therefore I wiſh that all who now be foes.
Might in the bond of Love united cloſe.
For ſuch by right all Chriſtians ought to be,
And ſo make good this Converts Hiſtory.

Appli-

Application.

To the Jews.

ENough to Christians, Now I'le change my stile,
And to the scattered Tribes draw near a while.
Ye (*a*) forlorn Jews; since unto *Sion* hill
You have a longing and a deep good will;
That you the better may attain your end,
Mark by what steps you thither must ascend:
For Scriptures yield a (*b*) Promise and a call,
That when you turn to Christ, your Vayl shall fall.
You are not cal'd to a veyl'd form or Letter,
But unto (*c*) substance, and a light far better:
Not to an outward Temple made with hands,
Framed of stones, and built upon the sands;
For (*d*) Christ is come; to him your service yield,
And on that corner stone your Temple build,
For your old Temple is consum'd and gone,
And not a stone is left upon a stone.

(a) *Without place of rest.* (b) 2 Cor. 3.13, 14, 15, 16. (c) *Jesus of Nazareth.* (d) *The true Messiah King of the Jews.*

Nor

Nor are you call'd to Sacrifices old,
Fetch'd from the wandring Herd or from the Fold,
A (*e*) Contrite Heart is the true Sacrifice
Required of all Jews with weeping eyes.
O Mourn (*f*) a part in tears and sorrow due,
Turn to your Lord, and he will turn to you:
For till you kiss his pierced feet and hands,
There's no returning to your ancient Lands.
And then shall wandering (*g*) *Judah* once more shine,
As new-born Christians in their Holy Shrine,
The *Turk*, the *Tartar*, will turn Christian Jews,
And *India* too Converted at the News:
(*h*) Peace then will be on Earth, both far and nigh
Good will to Men, Glory to God on high.

Amen.

(e) *See Psalm* 51. 17. (f) *Zech.* 12. 9, 10, 11, 12. (g) *Esay* 11. 11, 12, 13. *Hos.* 3. 4, 5. (h) *Luke* 2.

The

The Addreſs.

Wherein the Author Appeals to the Judgment of the Conſcientious, Self-judging Readers, who have Judged the Whore within them.

Judicious Friends, who by an inbred light
Can judge of truth beyond the vulgar ſight,
To you I here appeal, for I am ſure,
There's none but you, can real truth endure.
And ſince to you an equall judgment's given
To weigh each word within the Balance even,
To your impartial eye I recommend
Theſe few Directions for the Truth's ſake pen'd.
Not, that you need Direction from my hand,
But that by you the Victory may ſtand
Againſt all thoſe, who the true light controle,
Though ſhining here ſo bright in our North-Pole.

For

For truth hath many foes and friends but few,
Yet ſuch it finds, and ſuch dear friends are you;
To you I here ſubmit in equity,
You ſhall be Judges 'twixt this Whore and me,
Againſt whoſe Pride I yet have more to ſay,
When God and time permit a Judgment day;
Then will the ſtout and lofty (like this youth)
Stand all as Mutes before the Throne of truth.
Learning and Valour, Honour and high blood,
When that day comes will do the Whore no good.

Yours,

Veriloquus.

Dum relego, ſcripſiſſe juvat; quia Plurima Cerno
Digna legi Populo, principe digna legi.

The

THE

Postscript:

INtelligent Readers, either Convertible, or Converted; for your sakes I begun this small Book of Conversion, under the Title of a *Young Converted Gallant*; as a new and rare subject; and now as you see, and read, I have so finished the whole matter throughout the four parts thereof; hoping that you have perused it with a right Mind, in a right understanding, for else it will signifie little, and edifie less: but remain a dark letter to you all: For without a right understanding of the Truth there can be no true and right real Conversion in any one: And here are

many positive Fundamental Truths couched, and many doubts and controversies briefly resolved; and if you diligently, and with serious eye do observe them, they will be very helpful to you all, and so likewise very acceptable without offence, but if any be offended they will turn to his damage.

The careless, scornful, slight Reader will profit nothing by this Book; who reads here a little and there a little like some News Book, and so flings it aside; in him the Fire is quite gone out, and all his fuel is turn'd to ashes, there is no spark of conversion left in him; in vain it is to add the breath of the Bellows, where there is not a spark of fire left to begin withal. But whereever there is a spark of goodness left or lyes hid in any heart, verily it will receive life and light from this truth, and will revive, and grow up into a holy flame, and desire after the Truth more and more: I say this writing will certainly have an influence, and a good effect upon every one that reads it night and morning, with serious meditation.

Therefore let none be offended at the Truth here written, either high or low, Gentry or Commonalty, learn'd or unlearn'd, Roman Catholick or Protestant, the sound reacheth you all, and you hear it, that Pride and Lust may have a fall; and many high and low will repent thereof, and become the Converts there described; bnt many will not, till destruction overwhelm them in their sensuality;

sin

sin and ignorance; as it is written, *Many* in the last Times* *shall be purified, whitened and tryed, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.*

Therefore so read, as you may understand what you read distinctly; even to a Conversion visible to all, that all who see your new carriage, new Life, new looks, new habit and conversation, may reod a right Conversion in you, and glorifie God through your example. And be not ashamed of Jesus Christ and his Cross, into which you say you were baptized, and vowed to fight under his Banner, against the vanities and pomps of this world; be not found lyars before him, but make your vow and promise good, in laying down the Pride of your Gentility, and the lust of your sensuality, the two Temptations here set before you in this book, for a warning to you all in this last age.

** And for this end observe yet more punctually what I have set down in the 66 page hereof, for your better Intelligence concerning the three Ranks of Christians in reference to the title of our Authors Book, on which I here write, call'd, *War with the Devil*; craving his acceptance and yours of these my labours seconding his; though he and you are altogether unknown to me, and I to him and you.

* *Dan.* 12. 10. ** *See page 66.*]

The three Ranks of Christians, as to Christs Cross.

1. The first Rank I call Cowards or Runagadoes in Christianity, and are as yet no Soldiers of Christ, under his Cross and Banner.

2. The second are the Beginners or new Soldiers of Christ, who have begun to fight under his Banner; Listed Soldiers.

3. The third are called the old Souldiers of Christ: *Veterani*, old standers in the Army, that have fought the good fight under the Cross of Christ, nigh or even to the end.

And in these three Looking-glasses every man and woman may easily discern in which of the 3 Ranks they are found.

☞ 1. By the first therefore understand loose Christendome in general, the formal and verbal Professours of Christianity of Christ, and his dayly Cross; living still in their sensuality, and Pride of Gallantry, Unconverted, turning the back in the Battle against the World, the Flesh, and the Devil, meer Hypocrites as yet, that are ashamed to own the Cross of Christ in self denyall, least they should want a livelyhood, or be laugh'd at for their Conversion. These are call'd Christians *secundum dici*, not *secundum esse*.

By

☞ By the second understand that Church of Christ, and those Christians, who are as it were come out of *Babylon*, Travellers toward *Jerusalem*, and their Heavenly rest; but are not yet fully come thither: Notwithstanding they have given up their names to Christ their Captain, and are sworn, listed and inrolled Soldiers, Converted to the real Profession of the truth, and pure life as it is in the Leader Jesus, the Saviour, Guide, and Governour of them, by his word and spirit in the renewing of their Faith and Conscience; and these are Christians *Secundum esse*.

☞ By the third Rank understand that small Church of Christ, few and rare, and hard to be seen; who not only are come out of *Babylon* (in this world) but have travelled quite through from *Babylon* to *Jerusalem*, even to Mount *Sion*, the place of * rest, and Peace in their Faith and Conscience; and this is the * persevering party, even to the end in this Holy War, or Spiritual Warefare; having put on the whole Armour of God, and not put it off till they be Conquerours over themselves, and all their spiritual enemies: These ** follow the Lamb whereever he goeth, cloathed in white; The World knows them not, for they are not of this World, though in it: for their Conversation is in Heaven, and their love in Heavenly things;

* See *Heb.* 4.8,9. ** 2 *Tim.* 4.8.

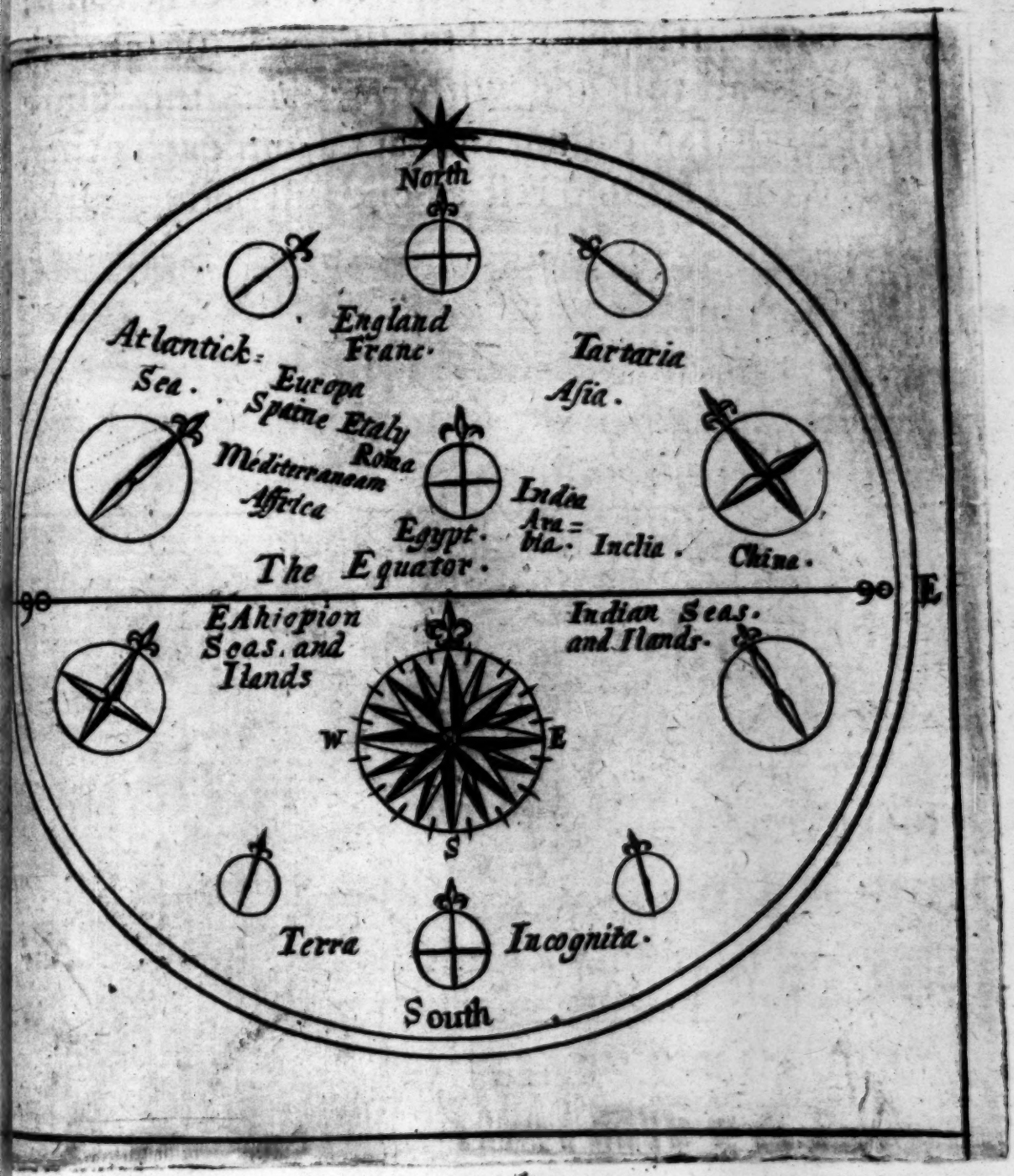
And thus * they rest from their sins; from Avarice, Pride, Lust, Ambition, Extortion, Oppression, Drunkenness, Wantonness, and every iniquity; and at their death they rest also from their labours, troubles, * * persecutions, and afflictions.

* * * And these I have typed forth by a similitude of the Magnetick Needle in the Marriners Compass, ever Pointing to the North Star, where it Resteth, and no place else through a secret instinct in the inward hidden attractive love point.

The Portraicture of the Marriners Compass by Sea and Land in the 32 Points thereof: wherein the Needle first touched with the Magnes or Loadstone, never resteth till it come to the North-point, and there standeth fixed. And here are only 12 Figured instead of many thousands, pointing all to the same place, though thousands of miles asunder, and so make a full Communion.

* The Rest from sin. * Rev. 14. 15. The Rest from their trouble.

Behold



Behold in these 12 Figures a lively Type or Similitude of the True Church or Communion of Saints throughout the world at this day; Whose Hearts all pant and point one way; and so are

already in Heaven, where their Conversation is, looking to the true North Star there, Jesus Christ: their hearts all touched with one and the same spirit, though far distant in place from each other, yet there they fix and rest as one full body; all of one mind and one kind.

An

An Explanation of this Similitude.

INtentive, and Unanimous Readers, let us (for the Truth ſake) contemplate yet a little further this compariſon, and ſee into the Heighth, Depth, Length, and Breadth thereof; for it is worth the knowing, that by the natural Myſtery we may learn the Supernatural, and try our ſelves thereby.

For verily there is not a greater ſecret in nature or art, then this of the Compaſs, if we rightly conſider all the properties thereof.

And, therefore having given you the Pourtraicture thereof, I will alſo here in the next place give you the Deſcription of it, and ſo proceed to application for Inſtruction ſake in the work of Converſion.

The Pilots compaſs is a round box of Wood, hollow and plain: In the Verge of it are ſet down the 32 Points of the Winds: and in the middle or Center ſtands a ſharp Pins point, whereon the

Needle

Needle by a hollow Dent becomes Voluble, and turneth round thereon, tumbling and ſhaking 'till it leaves them all, and fixeth in the North point only, toward the Polar Star. And over it is a plate of Glaſs or Chryſtal, to preſerve it from all violent motion by the wind, and to keep it from the Air, duſt, or any foulneſs, leaſt it loſe its Magnetick vertue : And ſo is placed in the Ship near the Helme, as a Directour to the Pilot, how to Steer his courſe aright from place to place till he come to his reſt or wiſhed Harbour.

But there yet remain two greater wonders ; Namely, the Load-ſtone, or Magnet, and alſo the Loid Star or North-point. The Loadſtone is the efficient cauſe of the Needles Converſion ; and the Load-ſtar is as the final cauſe of its converſion : for there it ends and terminateth in reſt : and from both theſe the Needle receiveth the power of Converſion, elſe it could have none.

And it muſt firſt receive vertue from the Loadſtone before it can turn to the Load Star, as I have ſaid before : And then having been touched thereby, and joyned thereto, and as it were gendring together, it attracts to it ſelf a ſecret love or inclination to the North-Poynt, with eager deſire. But why or how, this can be in nature, no wit of man could ever yet find out ; for it is *Digitus Dei*, the Finger of God, a wonder in Nature for a leſſon to Mankind.

Now in the next place obſerve the unparallel'd pro-

properties of these three ; The Stone, the Needle, and Star : For these three act as one in this work.

1. The Load stone draws, and attracts the Needles Point, figured as you see like a Lilly, and as it were kisseth and embraceth it, and anointeth, or baptizeth it with a secret invisible vertue ; and this is the first change.

2. Then the Needle rejoyceth in the vertue thereof, as made Convertible thereby to its place of rest, and this the second change.

3. Lastly, the Star or Morth point standeth fixed and cnmoveable to receive the Aspect and Reflexion of the Needle towards it in mutual Conjunction, and this the third and last change in this great Mystery of nature.

Further observe, one Load stone (though there be many) can inspire, and new inform a Million of Needles, and no Stone else can do it; Marble, Coral, Agate, Diamond, Ruby, Saphyre, or Pearle, nor all the Stones in *Aarons* Breast-plate, nor in the Royal Crown, nor yet the rare Elixar or Philosophers Stone, can give it the vertue of Conversion to the Heavenly North-Star.

Neither can a Needle made of any Mettal but firm Steel receive this vertuous Tincture of Love, Gold, Silver, Copper, or Lead are not capable of this hidden vertue, with all their Worldly Glory,

and

and Splendour: they cannot receive a kiſs of Love from the Magnet; for they have not a Magnetick Principle in them; nor any Heavenly inclination, nor are they capable of this Communion and Unity, as to point all to one place in the Heavens; Earth is their Center, and there they end in the grave of Corruption.

But theſe Love-touched-Brethren ſtand ever in Communion, though far aſunder; the place and object of reſt, make them one in nature and in ſociety; inſeperable companions in love and vertue, though differing in locality, remote from each other.

The

The Spiritual Application.

A Little Application will ſerve to the Intelligent Reader. The Myſtery is written in Capital Letters, he that runs may read at firſt ſight.

Behold all of you (young and old, men and women) the wonderful power of God in the Creation, in this, and in all his works of wonder: and ſo let all fall down and worſhip him, adore, admire, and be converted unto him, who hath made Heaven and Earth: O draw neer unto him (as the Needle to the Magnet) and he will draw neer to you: Magnifie him and glorifie his Name, that his vertue, his power, his Love, Fear, and Faith may touch your hearts and anoint them with his ſecret ſpirit of Grace in Converſion; that you may become all Elect Veſſels of Honour in his ſight; and ſo be renewed in ſoul and body, mind and ſpirit, ever looking up to Heaven, and panting after your Saviour, who is gone before to prepare a reſt for the bleſſed, that look towards him, above all the Profits, or Pleaſures, or Glories of this world.

For

For he is in Heaven looking down upon you, and after you, as waiting for you; and I when I ascended saith he, will draw up all men after me: Namely, all that are capable to be drawn unto him in real Conversion from this world, and the things thereof: Every Sinner, Swearer, Drunkard, Thief, Whore and Adulterer, Extortioner, and vain glorious, or covetous soul, he waits for to come unto him, to rest in him from sin, to take up his dayly cross, and follow him; for of such little Children is the Kingdom of Heaven; and all that be his already thus do; he knows them, and they him: for they have already received many a kind kiss from him; they are joyned as the Needle and Magnet, mutually together, and receive vertue of his vertue daily, and cannot be drawn from him. their hearts are with him, though their bodies are here below; and thus they all make one Assembly of Saints on Earth, fixed on him in Heaven.

For by this Needle of pure firm Steel, understand the Heart of Man; his Soul and Mind: *Mens Humana*, the Humane understanding, mind, & spirit, sanctified, and made Heavenly and Divine. * The Lovers of Gold, and Silver, and Brass, and Pretious Stones, Jewels, and Glories of this World, Titles of Honour, and Gentility, pleasures of Sensuality, attain not this Conversion; Those 32 points must all be left, when the Word

* Luke 12. 19, 20.

of

of God, and his Spirit, touch the True Mettled Heart, as prepared for the Bosome of Jesus Christ, the True North-star, in whom is their Rest and Peace, through a pure Life, Faith, and Conscience; and in no other, but him.

Readers; Take it into deep consideration, for it is Truth here told you: Hereby you may see, and know your selves, and your sins; your Salvation, or your Damnation. ---- Much more might here be said, but I bid you all farewel, and wish you may live well, and so dye well; which you cannot do, except you first bid the World farewel, and dye to that, whilst here you live. The whole Compass of this Earth through all its round Circle of 32 points must be left for Heaven-sake, in all its Longitudes, and Latitudes, and Degrees thereof: All must be left for one Pearl, one only Treasure, for which the Merchant, or Mariner, sold all he had, to purchase it: And where the Treasure is, there will the Heart be, whether in Heaven, or in Earth: But on Earth the Needle (the Heart, or Mind of Man) hath no rest, it is a Pilgrim there, and travelleth to its Resting-place above all Earthly Joys, State and Delight; which Resting-place is Invisible: it is a Misterie above Nature; the Natural minded, unconverted Man can have no propensity, or inclination to it: the Heavenly converted Soul seeks, and finds it, and is fixed in it; as the Needle

Needle to the North-point, its proper place of Reſt. For, after all, Fixation crowns the work: The Needle would be a caſt away, were it not both Toucht, and Fixt: For otherwiſe it could give no Direction, no true Inſtruction; nor be of any uſe & ſervice for its maker or its maſter: but being Fixed after long Trembling and Quaking, and ſeeking Reſt, it ſecretly and ſilently rejoyceth with an Allelujah to its Creator: Rejoycing that it is Fixt to-towards him; as all true Saints do, and ever did.

Therefore ſaid *David*, that ſweet Singer of *Iſrael*, in the midſt of all his Troubles, and Tryals; My Heart is fixed, O God my Heart is fixed, I will ſing, and give praiſe. *Awake my Harp, &c. Pſal.* 50. 7. And again, *Pſal.* 59. 16. *I will ſing of thy Power, I will ſing a loud of thy mercy, early in the morning; unto thee, O my ſtrength will I ſing: For God is my Defence*, ſaith he, *and the God of my mercy.* In him my Heart is fixed, He is the God of my ſalvation and deliverance, the God that giveth me Life, Strength, Health, Food and Raiment; The God who hath anointed me with the Spirit of Grace, and with the inward light of his Countenance; who hath pardoned my ſin, and redeemed my Feet from Death: Who hath given me a New Heart, to love his Commandments, And his Law is ſweet to my Lips as the Honey and the Honey-comb, more delightſome than my dayly-food; yea, than all the Glories of my Kingly-crown

In

n him my heart resteth, to him will I sing and give praise.

But the Needle (the Heart or mind of Man) cannot come to this place of Rest, and Perfection, till it first be Baptized & Annointed (like the Heart of *David*) by the Holy Ghost. The Heart must become a Child in its Humility, taken up into Christs Arms and blest. For the word of God; namely, the Prophets and Apostles, bring the Heart as a New-born Infant unto Christ, inwardly in Spirit, that like the Needle touched with the Load-stone, it may be made Partaker of this Heavenly-Nature, and so be made like unto him, conformed to his Image (lost in the first *Adam*,) & then it is inabled to stand fixed, and at Rest, in the midst of all this worlds Tryals and Temptations, as converted unto him, who is the Rest and resting-place to all that be His.

Therefore great need is there to all mankind of this Conversion; of this outward and inward unction, this divine Metamorphosis or change of the Mind, this New-birth, for without it none can make war with the Devil, The world, and the flesh; none can become Old Souldiers of Christ: Or Conquerours over Sin, Hell and Death, without it; for this is the one thing necessary to everlasting Joy, Rest, and Perfection here, and for evermore. For it is the Saints Jewel, their white-stone, by which all are Purified, Sanctified, and Justified to all eternity: Yea this is the sure infallible mark

of the True Church on Earth, the Lilley-hearted Church, the Lilliesof the Vallies the Lillies and Roſes in *Solomon*'s Garden, here'Typed forth by this lively ſimilitude of the little Needle.

Loe Readers, if all this be true, if the caſe thus ſtands, before the Throneof Jeſus Chriſt, where is then all Pride, Envy, Diſpute, Wars, Jars and Contention about Religions? All Religions, and Opinions, Inſtitutions, Signs, Services and Sacrament muſt be ſubordinate, and ſtoop to this one things neceſſary; this Place of Reſt and Fixation; which is an humble clean Heart directed to God and Goodneſs, in Jeſus Chriſt alone. And then farewell Senſuality and Gentility, Riches and Honour for this one treaſure, this eſſential Principal of Reſt and everl aſting Happineſs.

And thus much for the ſimilitude, omitting all Curioſity of diſcourſe concerning Magnetick Bodies in general, as likewiſe the variation of the Needle, on this, and that ſide the Æquator; with all other abſtruſities in this matter; And only wiſh after all, that my writing here might beeome magnetick to my beloved Readers, and might attract ſome at the leaſt to true Love of the Saints Jewel here deſcribed, and ſo become members of the univerſal Lillie Church, with their Lillie-pointed Hearts, touched with theLoad-ſtone of divine Love and Grace.

And thus much of this Book, written occaſionly from the ſight of that Divine Poem aforementioned,

ed, in the beginning; written by the hand of One, altogether unknown unto me, hoping it will prove acceptable to him, and to the Lovers and Believers of the Truth, as it is in Christ Jesus, the fountain of all Truth; Remaining to them all a Servant to my Power in the service of the said Truth.

John Mason.

The full Period.

An Advertisement.

WHereas His Majesty hath been gratiously pleased by his Letters Pattent, to grant and confirm to *Richard Hains*, the sole cleansing, the Seed called *Trefoil*, *Nonsuch*, or *Hop clover*, from its Husk, and course Grass (he being the first that made the discovery) with prohibition to all others to cleanse the same; which Seed, thus cleansed, is very profitable to many places of this Kingdom, especially for dry Lands, as Chalkey, Rocky, and Hilly Grounds, *&c.* which are Naturally barren, and will produce little, or no Pasture.

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The way for ſowing it, is with Oats, and Barley; and the firſt Weeks of *January*, *February*, *March*, and *April*, the ſaid *Richard Hains* himſelf will be in *London*, and may be ſpoken with at the ſaid Mr. *Ruſſels* Coffee-houſe every day in the fore-noon, ready to give any Perſons farther directions, and ſatisfaction.

Courteous Reader,

Be pleaſed to take notice, that theſe Books following are Printed for, and ſold by Benjamin Harris, *at his Shop, at the Sign of the Stationers Arms in* Sweethings-Rents, *at the* Eaſt-*end of the* Royal Exchange *in* Corn-hill.

1. WAR *with the Devil*, or *the Young Mans Conflict with the powers of darkneſs*, in a Dialogue, diſcovering the corruption and vanity of Youth, the horrible nature of ſin, and the deplorable condition of fallen Man, alſo a definition, power, rule, and Conſcience, and the nature of true converſion; to which is added, an *Appendix*, and taining a Dialogue between an old *Appoſtate*, a young *Convert*, by *B. K.* the third Impreſſion.

2. *Dark-*

2. *Darkneſs vanquiſhed*, or *Truth in its primitive purity*; being a Treatiſe of laying on of hands, in anſwer to Mr. *Henry Danvers*, by *B. K.*

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